

[illegible] Davis

THE

PRESENT AGE AND INNER LIFE;

ANCIENT AND MODERN

SPIRIT MYSTERIES

CLASSIFIED AND EXPLAINED.

A SEQUEL

TO

SPIRITUAL INTERCOURSE.

REVISED AND ENLARGED.

BY

ANDREW JACKSON DAVIS,

Author of "Nature's Divine Revelations," "Great Harmonia," "Stellar Key," "Arabula," etc., etc

"COME NOW, AND LET US REASON TOGETHER."

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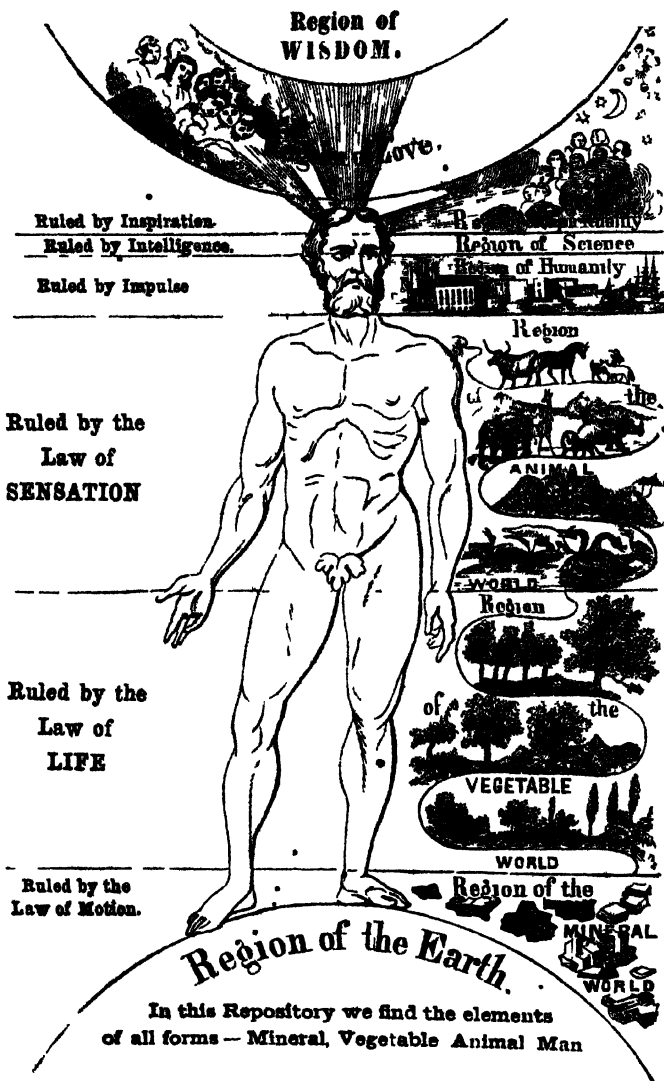
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VISION OF THE SPIRITUAL CONGRESS AT HIGH ROCK TOWER

PUBLISHERS' PREFACE.

We take pleasure in offering this volume as a compend of the harmonial philosophy of Spiritualism, and as a repository of Facts demonstrating the grand truth of open communication between the two worlds. Of all the author's works, this is, without doubt, the most complete in treating of the laws and conditions of mediumship; being most thoroughly devoted to a consideration and elucidation of the facts and principles of Spiritualism, both ancient and modern. We therefore present this book as embodying important and reliable information on the most interesting subject known to the mind of man—"Life and Immortality."



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MINERAL
WORLD
Region of the Earth.
In this Repository we find the elements of all forms — Mineral, Vegetable Animal Man

ILLUSTRATIONS.

AUTHOR'S INTRODUCTION.

The author has obeyed his impressions in presenting to the world this book. Its contents, revised and enlarged, are designed to meet the psychological demands of the time. The heart and the head, the soul and the understanding, are particularly and familiarly addressed.

To the down-trodden and wearied, to the trammeled and enslaved, to the depressed and sorrowful, to the seeker after light and liberty, this book is most cordially dedicated by the author. He can think of no better offering—no legacy more adapted to the development and tranquilization of man's nature —than the one now laid upon the altar of the reader's Reason.

"*Let there be Light!*" was the first and most omnipotent mandate of Heaven; it reverberated throughout the length and breadth of the arching skies; it has rolled down from generation to generation with ever-increasing power; and now it seeks an expression from every heart that beats in unison with the sovereign laws of universal justice and equal liberty.

That there may "be Light" on the important questions now agitating the people, and that "mental liberty" may come with it, is the deepest and foremost prayer of the author; and he earnestly hopes, and even ventures to believe, that the following pages will serve to conduct the reader to the attainment and enjoyment of these inestimable blessings.

A. J. D.

New York, *Nov.* 18, 1868.

CONTENTS.

A SURVEY OF HUMAN NEEDS.

In the old wilderness of Superstition now blooms the immortal flower of Reason. The great and powerful genii of the Eastern hemisphere have given themselves up to oblivion; and the great and powerful Ideas of the Western hemisphere now occupy their places. The whole world is rapidly approaching a Transition state—is passing from death unto life—is merging from a long night of ignorance and superstition. But, to realize the marvelous changes that are constantly going on everywhere, and to contemplate this glorious transition of the Old into the New, we must take a stand-point high upon the summit of the ages. From this position the mind's eye may not only take a comprehensive survey of the *inferior* Past as the vast background of the *superior* Present, but also, now and then, obtain a satisfying glimpse of the undeveloped Future. By scanning the fables of the past and comparing them with the realities of the present, we can see that what were considered miraculous and supernatural are now recognized as the "matter-of-course" triumphs of progressive science—as things ordinary and natural to the constitution of matter and principles. Consequently, though every new development is exceeding *wonderful*, it is not supernatural. In the Empire of Matter there

can come no miracle; the world of Mind is equally impregnable, because the former is its foundation. The thinking mind knows too much of the laws of matter to believe in miracles. *The more we know the less we believe!* Faith has extemporized so often and improvised so much which Knowledge repudiates as godless and wrong, that the intelligent portion of the world has deserted the continent of belief for the far safer and firmer hemisphere of positive Knowledge, which in the mind is balanced by the hemisphere of passion or impulse.

Skepticism is, I think, the handmaid of Truth. Doubt is the beginning of Wisdom. Doubt is the precursor of inquiry; inquiry leads to Evidence; Evidence is the foundation of *Knowledge;* and Knowledge is the parent of Liberty and Power. Concerning skeptics a philosophical writer once remarked, "That they are men who pick holes in the fabric of Knowledge wherever it is weak and faulty; and when these places are properly mended, the whole of the building becomes more firm and solid than it was before." In the ages of ignorance, it was a *crime* to doubt; now it is the *sign* of intelligence. Skepticism is the Chief of all policemen who maintain order among the clergy. Science is an excellent and indomitable watchman; but an intelligent, honest, philosophical DOUBT, is the most formidable of all foes with which the Dogmatists have to contend. Then fear not, ye skeptics—Doubt on! Do for the world what and unreasoning *faith* can never accomplish. Help on the work of Reform! If there be any nigh to the kingdom of heaven, they are those who conscientiously *Doubt* until adequate Evidence is

obtained; then faith is not possible; for *Knowledge* occupies its place in the mind; and a force equal to the "moving of mountains" is therein forthwith generated.

The object of this chapter is to show that the world, especially in this century, needs a "Philosophy" *higher* than the schools can furnish, and a "Spiritualism" more *demonstrative* than the churches possess—needs these, in order to *destroy the hatreds* of the churches; to cast this creed and that religion into the world's treasury of experience; to enrich our minds with a unitary understanding of all natural and spiritual things; and finally, to render all things, which pertain to our physical and mental being, universal and harmonious.

There are three unmistakable indications that the world really "needs" the Harmonial Philosophy, or something analogous, as follows:—

First. The materialistic influence which nearly all the Sciences exert upon the civilized races—limiting knowledge and faith to the scope of the physical perceptions; showing the need of some philosophical interpretation or spiritual manifestation of things, which will *harmonize* at once with the known facts of science and the immutable laws of Nature.

Second. The incapacity or inadequacy of any and every form of Theology, which is evolved from the Testaments, to answer the great variety of questions which involuntarily rise in intelligent minds.

Third. The *failure* on the part of popular Theology to bring "Peace on Earth"—its failure to save the people from poverty, ignorance, crime, discord, disease!

The argument in support of these three propositions will, on this occasion, be drawn—1st, from the *Doings of Geologists;* 2d, from the *Doings of Chemists;* 3d, from the *present social state;* and 4th, from the *antagonisms of existing religions.*

In this little volume, the SEQUEL to my "Philosophy of Spiritual Intercourse," the reader will find a continuation of certain thoughts therein broached, with much which is entirely new and very important. The initial considerations now submitted, are those which enter into the formation of this chapter.

When contemplated from a certain position, it is very natural to exclaim that, "all the world's a stage" —a pyramid of excellence—a gorgeous Temple—vested with supernal beauty; built upon the granite foundations of indestructible material; and upheld by the golden columns of Eternal Truth. How beautiful the scenery which falls, and rises, and glides away before the ever-changing drama of existence!

First, let us glance at the play of geologists among the rocks and hills. Now, as the curtain rolls up, let us look upon the geologic drama. Behold! the earth, the seas, the flowing tides, the groves of solemn grandeur; and diverse vegetation, unfolding a wild luxuriance over the rolling lands. What can all this mean? Whence the origin of these things? Who owns and manages this theater?

We are the audience. We know by all these properties and decorations—by all this form, and order, and arrangement—that there must be a "green-room" somewhere *within*, behind the exhibition; and we desire to behold it. Yea, we must. For we possess investi-

gating, exploring faculties; and these demand an exercise.

See! A silent splendor comes down from the noonday sun, and illuminates the hills. Star-beams come down from on high, and play amid the lilies of the valley. There is a glow and a loveliness—a poem and a song—upon, and flowing from, every thing that lives.

Again and again we ask: "Who made all these wonders?"

In vain the cast-iron conservative, "with eyes severe and beard of formal cut"—replete with heavenly ire—admonishes you to leave untouched the secrets of Nature: to search *not* into the mysteries of godliness. The clergyman, too, shrinks from the results of investigation. He fears that, in case you should behold the "green-room" of the World's theater, there may be found no traces of the "rock" he stands upon; only the heterogeneous materials from which it was originated. He, therefore, cries out from his desk against you, and exclaims—"Beware! Beware!"

But the ways of mind are imperious; man must investigate; and, first of all, the land of his birth. And so, with hammer in hand, he knocks at the magnificent door of geological science, and begins to enumerate the various strata which constitute the Earth.

When man first entered the subterranean departments of Nature, he could read but imperfectly the hieroglyphic characters traced thereon—upon the inner chambers—by the laws of progress and the methods of growth. But soon he learned to count the hundreds of thousands of centuries which were consumed in

advancing the earth from its primeval condition to its present state. And forthwith his mind, like a freed bird, overleaped the existing boundaries set to biblical chronology; and the geologic man dated the *birth of the world* far away in the remote, unremembered past—long, very long prior to the origin of life or animation.

Here began a new act on the stage—a battle between inflexible science and popular dogmas; which resulted, as you probably know, in numerous theological concessions and acknowledgments, viz.: that the Fathers of the Church, and Students of divinity, had uniformly accepted the "Mosaic account of Creation" in a too literal and restricted sense. They discovered and determined that, in order to avoid any public clashing between the *teachings* of Nature and the *dogmas* of Revelation, they could construe the expression "the evening and the morning," to mean the "ending and beginning of an indefinite era;" and thus, also, they stretched out the "six days" of Genesis into "ages," long and spacious enough to accommodate the most extravagant discoveries of geological science. This, for modern times, was an interesting act. The sparks of geologic truth, which were from time to time elicited from the granite sides of Nature, indicated the final dawning forth of a basilar knowledge of the constitution of things, almost too vast for the human mind.

When the dark dungeons of the earth were fairly thrown open to the rays of wisdom, and when men discovered that they could walk therein unharmed, and find philosophic truths in clusters everywhere; then it was, as it now is, interesting to see men of intellectual

power, summoned from other studies, go forth to grapple with the unfolding truths of Nature, and sound their melody on harps of praise. These minds, each acting for itself, have arranged, systematized, and propagated the greatest lights of terrestrial discovery; and, moved forward by the love of research and positive knowledge, they have advanced all geological acquisitions, regardless of time-honored prejudices and popular intolerance, into a form and character of one of the noblest of the sciences.

"Of all the sciences in the material universe," says a writer, "none comes more immediately into sympathy with our physical wants and sensuous enjoyments than this science of geology." It acquaints us with the rudiments of life, with the laws of formation, with the incipient manifestations of the Soul of Nature. Geology is a beautiful country, which all should visit. At every step we tread upon the interesting facts which it embraces. The earth is paved with wonders. Could we but intelligently interrogate the rounded pebble at our feet, it would reveal to us events or acts in the elemental drama of this world, more wonderful and sublime than all the myths of ancient days! Yea, the little speechless, time-worn, pale-faced crystal, could it speak its experience truly, might read us a history of its travels from primeval times to its present humble bed, enough replete with "hair-breadth escapes and thrilling incidents," to shake the strongest mind with grotesque and sublime emotion.

I have introduced this matter, simply to interest the reader in the science of geology; to interest you in the beginning principles of life, which geology discovers to

us. As a young science, with its colossal proportions and strength, it has already performed a mighty part on the world's stage.

Aside from all the psychological blessings which it brings to us, it reveals to man its immense storehouses of mineral wealth: tells where we may find coal to keep us warm, to "make the pot boil," and drive the engine. It tells us where we may find zinc and iron, and tables of building stone, wherewith to construct churches and prisons, homes and palaces. It tells us where to find *copper*, *silver*, *gold*, that august "Trinity" which even a Unitarian can understand and reconcile to the laws of calculation.

Besides all this, geology instructs us in the mysteries of the material creation, develops the motive principles of embryology, exhibits the vast pyramid of all animal existences; and so, perpetually enriches our stock of sensuous knowledge.

But, more than all, GEOLOGY IS THE INEXORABLE JUDGE OF THEOLOGY. And it will be an exciting day when the accomplished champions of each system are compelled to appear, side by side, or face to face, on the stage of the world there and then, before an intelligent audience, to test and determine the merits and demerits of their respective revelations. When this trial comes on between the teachings of nature and the dogmas of antiquity, we may be called upon to take our positions in the juror's box. Let us, therefore, speedily learn the divine art of seeing all sides of a question, and of "judging, not from appearances, but with a righteous judgment," all the evidences which may be presented.

But the scene is changed. New characters appear,

new "stars" come forth, and a new audience is summoned.

Behold now, the chemical laboratory, the furnace, the blow-pipes, and retorts. See the bottles of ether, the specimens of mineral compounds, and the results, the triumphant results, of demonstrative analyses in every direction. See, too, the intrepid chemist, digging and burning his way into the things which God has made. With what imperturbable zeal, with what studied gravity, he dissolves elements and gases! "I can not help admiring," says the classic Wilkinson, "the thoroughness of the Liebigs, who, after having analyzed the rest of things, put men and women into the retorts, and with pen and ink ready, write down so much dirty water and fetid oil, and so many ounces of scientific dust;" and who, therefore, convince their audience, by plain and unequivocal demonstration. that "people are no better than they should be," and have much affinity for the dust, from which they originally came.

"Physiologists and soap-chandlers look on with amazement," and begin to calculate how much can be made out of the novel discovery. But clergymen and lukewarm believers in man's immortal destiny, on the contrary, having no principles of truth underlying their theory, are inexpressibly terror-stricken to see dissolving, in the retorts, before the eyes of the world, the mystic evidences to which they have so long referred, in addition to Bible testimony, in behalf of man's immortality. And so chemistry. which is all right in its proper sphere of action, is really depriving the world of its faith in Spiritualism; and is breeding troublesome

questions and skepticism in every intelligent mind. Old faith is disturbed.

Well: what, then, is to be done? What can the church do, in order to restore the people, and to materialistic chemists also, the *virgin* primitive faith in man's immortal destiny? Shall the noble science of chemistry be hooted down and driven out of civilized society, and be treated hereafter as an Atheistic or demoniac deception; or, must Old Theology bestir himself, shake his whitened locks, make another respectful acknowledgment to *Young* Science, and very complacently fold the youth within his garments? Shall this be done? Do you think that "Old Theology" can adopt, and provide for, all the children of Science and Philosophy, which come forth from the ever-pregnant womb of Truth? We shall hereafter see.

But, again, the scene is changed. Behold the Human Family, in the aggregate, which, like the "Tower of Babel," is the platform of innumerable discords and misunderstandings. Want, ignorance, war, slavery, starvation, crime; these form the basis of all the dramas; and "all the men and women are merely actors." There is too much tragedy visible: the *lights* and *shades* are too sharply drawn. More equality is needed. The heavens are too dark; the thunders roar in too high a key. This question can not be suppressed —does an All-good, an All-wise, an All-powerful Divine Being *control* and *manage* the vast Theater of this human world? Or, has he cursed it, and abandoned it to the capricious and terrible management of an Adversary? Do the Manichees and the Christians tell us truly? Oh, there are dramas and tragedies per-

formed on this stage of being, performed by men and women, bad enough to *shipwreck all human faith* in the existence of an All-good, an All-wise, an Almighty Mind!

Behold the strong oppress the weak! Oh, where is the arm of God; the God of prayer and of special providence?

Behold yon poor, dejected SLAVE; his spirit black with compelled ignorance; his body deformed by overwork; his back streaming with blood! Behold his *master*, too, clothed in purple and fine linen; surrounded with luxuries and comforts: the bosom companion of legislators and divines; a popular candidate for Congress! Oh, where, where is the Christian's God, the God of miracle and of special providence; why doth He not appear? Throughout the whole domain of popular theology no answer is returned, except the soulless echo, "Where?"

Do you wonder, ye churchmen, that there are "Infidels" and "Atheists" who look, and look to the heavens in vain, for the manifestation of some special favor? The Christians tell them to "pray for it," "to have faith;" but, alas! faith in a God of special providence "without works," is as a starving man in the desert.

Turn thine eyes toward the lands of despotism. Behold there what a prevalence of wretchedness and crime! The sons and daughters of the Emerald Isle; where are they? There are plenty of Priests and Bishops on the soil, plenty of Roman and Episcopal churches there, innumerable prayers spoken, and heavy salaries paid; but where are the children of "our Father who art in heaven?" Exhausted and wearied

out with the hardships of oppression; dying, dying with starvation and disease, in order that the lordly drones of opulence may live. Surely the world has great *need* of something. Experience is good, I grant you; but not *such* experience. The granite bowlder, when wrenched from its parent rock, is adequate to the fierce trials of the earth; but not so with the ever-sensitive soul of an immortal flower.

I plead now the "cause" of the world, of humanity. Viewed in the light of theologic *faith*, merely, *something must be done* to save the generous-hearted and humanitary mind from utter skepticism. For these dreadful crimes performed year after year and day after day, before High Heaven, bad enough to make the angels weep, wrongs and evils that go unremoved and unredressed, are sufficient to impair *all human faith in God*, sufficient to cast a mantle of *doubt* and *gloom* over the mind of every intelligent being. Of course the narrow-minded and selfish sectarian, can not feel these remarks, nor realize the needs of the world of which I now speak; for such a mind is interested, mainly, in a *future selfish salvation* from an imaginary hell; but the expanded, philanthropic soul, who desires practically to love his neighbor as himself, needs a "new philosophy" and a new theology to keep his faith *alive* and his mind free. The sectarian dogmatically submits his explanation of all these evils, and offers you "the means of salvation." But the world has *found out* the fallacy of his explanation: the impotency of the old remedies.

Eighteen hundred years is quite long enough to test the efficacy of a moral medicine.

Christianity has been assiduously administered, with professional skill, to the world for nearly twenty centuries. Yet these horrid dramas and bloody tragedies are still being performed, almost beneath the "droppings of the sanctuary." But you say, "Christianity has civilized the world." I tell you the exact truth when I say, in reply, that excepting the civilizing or moralizing influence which Commerce and Art, and Science, and Poetry, and Music, and Philosophy have progressively exerted upon the world, the people, as far as the church is concerned in their civilization, *are no more righteous to-day* than they were in the days of Charlemagne.

But again the question, "What shall be done?" What shall the people have in exchange for their old faiths? Kind reader, you should not attempt to barter them away; when you get through with them, let them die. Do not poison the rising generations. But be generous, and make the future a "gift," which all shall worship as the Truth. One fact is clear, theology must make still further concessions to science. For science has invented steam-carriages. And Christianity, before helpless as an infant, being conveyed in the arms of its sponsors from city to city, now takes a seat in the cars, and flies speedily from State to State, or a berth in the ocean steamer, and pays morning calls to the heathen and the oppressed; and thus, by the agencies and potencies of *science*, theology spreads rapidly over a continent or a hemisphere.

Now, be it remembered, the world is looking on; it sees all this; and sees, too, what agencies are *really* at work civilizing and moralizing mankind. The people

see how old theology has *labored* to keep up with the times. Again, in view of all this, I ask, "What shall be done in regard to human faith?" Shall we renounce our old faith and old notions, and become materialists—believers only in the facts of science and in the world of physical phenomena—have faith only in what we *see*, and *hear*, and *feel*; or, shall we strive to obtain a "new philosophy," which subjects all the Past to itself, explains the Present, and throws open the golden portals of the all-radiant Future?

"All the world's a stage" And the scene which I shall now show you, concludes the present exhibition of thought.

The world has *many needs*; the greatest of all is, a Philosophy, which unfolds, in a systematic and orderly form, the stupendous truths of Nature; which points the soul of man, through Nature, to the Eternal Mind; which converts the rudimental facts of immortality into household gods, divulges the great laws of human existence, and leads to the harmonious organization of present social discords, on the ground that existing evils arise from the perverted action of naturally good performers.

The history of the world has recorded the fact, that every new discovery has had to encounter old theology to begin with, and then do battle with its learned adherents. And yet, by dint of nearly starving its pioneers to death, or else, by subjecting them to the scoffs and derision of the world, the *new discovery* has invariably come off at last victorious, amid the forced concessions of the church. Now the most intelligent among civilized nations have seen all this, and have

accepted the moral. And so this Age especially demands instruction or "revelations" particularly addressed to the *Reason Principle*. Spiritual authority, based on mere testimony and tradition, is now questioned, and criticised everywhere, by almost everybody. Never before, since the days of the Reformation, did the world so abound with a deep-seated and inflexible skepticism in regard to the asserted supernatural or miraculous. And especially is this true where intellectual science and popular theology are most cultivated, as in Europe and America.

The high Truths of God, of Nature, of Immortality, of Social reorganization and progress, are sought and inquired after by the people. These vast problems, which come closest to our business and bosoms, still appear to remain unsolved. Though, it is true, that the Mormons, the Socialists, the Shakers, Free-Masons, and Odd-Fellows have struck out into new paths; and each system, by its own especial ordinations and wisdom, has tried to solve the problem of human protection and social happiness. But the free-born mind will still ask, and seek, and find—in spite of all the barriers *set up* by creeds and dogmas!

Now the Church—I mean the entire religious system of Christendom—points us to the Primitive History of "inspirations," the Bible, and bids us to find there all the knowledge and spiritual nutriment which we seek. But when we drink at the *old* fountain, there is too much of that which healeth not; too much of the old myths and notions floating near the surface; which we of necessity *imbibe* with the pure waters of Truth. Hence, many persons look to the Testament in vain;

though this depends much on mental organization and early associations. Every discriminating mind, however, can easily see that many passages in that old book—the leaves upon the tree of a former age—bear the clearest impress of Honesty and Intuition, of Spiritual Illumination and manifestation, also, in certain places; but the CAUSE and the EFFECT, the *why* and the *wherefore* of things, with their natural relationships, do not appear on the sacred pages. This is the trouble to day.

It is related by the Apostles of Jesus, that he "brought life and immortality to light."

But this, says the cricic, is all a matter of assertion, and of local testimony; furnished by persons of whom we know absolutely nothing, except through the medium of fallible history. Surely there is nothing in the world's past multifarious experiences to corroborate, or even analogically to justify, such a circumstance as the *physical* resurrection; the *going up* into the air of a body of flesh and blood, contrary to all the laws of attraction, gravitation, and order! No man, or woman, or child, says the materialist, has ever been seen to rise thus physically and spiritually, as related of Jesus. Hence the world, having neither the *sensuous* nor the *philosophical* evidence that such an event is possible in the nature of things, can not be expected to believe. For faith is uncontrollable. Man is not the master, but the subject, of evidence. Hence, the proof of this physical resurrection being so frail and unsatisfactory, the thinking mind finds itself *disbelieving* the whole account, frequently against all educational desires and will.

Utter skepticism upon this subject is inevitable. To wage a clerical warfare against the carnality or inadequacy of Reason, to denounce and forbid all attempts at reasoning on sacred themes, is to forbid the effulgent *sun to shine*, or the imperious *tides to flow*. Because, just as the heart beats, spontaneously and unsolicited, so the mind thinks. For all organs have consigned to them, from birth, their proper functions. Now, here is a difficulty which old theology can not remove; the masters in the churches have expended their skill upon it in vain; the mind will investigate, and young science carries the day!

Again: the human family, when considered in the aggregate, is literally destitute of a belief in an intelligent Supreme Being, "without God and hope in the world." There is no disguising this fact; although it still lurks and shirks from public gaze underneath a vast multitude of creeds and formulas. If you will but examine "the map of the world," and point out to your own mind the exact proportion of it which is now occupied by Christianity, you will be surprised at the *smallness* of the "spot;" and yet, without the Christian system, without the revelations which it bears to us, the world, so say the clergy, would *know* nothing of the absolutely spiritual and supreme; all would be conjectural.* But is not the Christian world full of conjecture

* Mr G. Frederick Kolb, member of the Bavarian Chamber of Deputies, is engaged on a new and valuable "History of Civilisation," the first number of which, published at Leipsic, contains the following statistics: "Of the 1,200,000,000 to 1,300,000,000 of people who appear to inhabit the earth, China and India include about 750,000,000 of heathen—much more then half the whole number. In the whole world there are at

and antagonism? Christendom, as the reader probably knows, is divided and subdivided into about fifty different distinct "systems of salvation." Each sect living out the life of its founder, and developing a *different idea* of the nature, attributes, and moral government of God. In other words, each sect makes for itself a *new* idea of God; repudiating the old one as partial and incomplete. And yet all the sects profess to be Bible-believers, Well, so they are! But they believe from different stand-points of observation. If you read the Testament through Romish, or Presbyterian, or Methodist, or any other sectarian *spectacles*, you will receive corresponding notions of Man and God. Thoughts and symbols are inseparable.

Let us view the world in this respect. THE JEWISH GOD is the creation of the nether portions of the brain. He is an embodiment of the *idea* of "power," a personification of "energy," an omniarch. He is neither preeminent in affection or intellect; is the deification of Mars; encourages war, and the art of making saints by swords. The Jewish God is *an All-mighty*, holding, as the totality of his character demonstrates, the gentler attributes of *Love*, *Mercy*, *Reason*, *Justice*, and *Truth*, in strict subordination to the sovereignty of Force! He does every thing by special legislation; is

most 393,000,000 of Christians: 190,000,000 of Catholics, 180.000,000 of Protestants, all dissenters included, 18,000,000 of the Greek Church, and 15,000,000 of Oriental Christians, Armenians, Jacobites, &c. Of Mohammedans there may be 85,000,000, of Jews about 7,000,000. The so-called heathen number in all 785,000,000 or 800,000,000. Thus *not a third* of the race have yet been converted to Christianity, and only about one-seventh of them are Catholics."

full of expediencies; and his devotees must, therefore, seek his will in the "decalogue."

THE ROMISH GOD is, also, a creation of the cerebellum! He is a sublime Potentate, an ecclesiastical and a political tyrant; ruling among the armies of heaven and the inhabitants of earth; the patron of kings and emperors; a cross between a despot and a Father, devoting the attributes of the latter to the purposes of special miracle, local providence, and imperial rule. His devotees must, therefore, seek his presence through the "Pope," the "Priest," and "Confessional."

THE EPISCOPALIAN GOD is a supernal sovereign, with a dignified touch of philoprogenitiveness. As the moral King of the world, he sits on his eternal throne, environed by a rich profusion of regal splendor, *admired* by a mighty phalanx of genteel and accomplished saints, whose genealogy can be traced down through a long line of Bishops and Ecclesiastics, to the primitive aristocracy itself; forming the so-called "Apostolic succession." He looks with *special* favor upon a well-ordained ecclesiasticism; and his devotees must, therefore, seek him in "The Church."

THE PRESBYTERIAN GOD is supremely aristocratic; is a magnificent Lawyer; is logical also, to the last degree. Like a true eclectic mind, he selected the eternal inhabitants of heaven from the foundations of the world; the rejected multitudes he consigned, *ex-officio*, to the depths of Gehenna. He has written his unalterable decrees in a book, and those gentlemen who hear the "high calling," become its expounders. Hence, the Calvinist always refers to "Our Minister."

THE METHODISTIC GOD is a production of the higher portions of the brain. He comes forth from the iron rigidity and fixedness of character; is inspired with Benevolence, and is gloriously democratic. He magnanimously lifts the shackles of "predestination" from every soul, and gives every descendant of Adam an equal chance to win the prize of eternal value. In the plenitude of his hospitality, he throws open the celestial gates to all. His terms are fixed, but moderate. You must be "willing to be damned," whilst you must also "strive to be saved, and come into the knowledge of the Truth." Methodism is Calvinism inverted; a pyramid standing on its apex; the broadest part toward the skies The Methodist God gives his devotees this world as a kind of moral gymnasium, in order to discipline their moral muscles; and so, therefore, his followers always refer to their "Probation"

THE QUAKER GOD is a God of temperance, patience, perseverance, brotherly kindness, and charity. He is a creation not of a whole harmonious brain, but, exclusively, of the upper and frontal portions. An embodiment of Paternity and Humility, dressed in drab, and violently opposed to music! He turns our eyes inwardly, into the innermost silence of the soul's sanctuary, and gently bids us always to "move with the Spirit" The true Quaker, therefore, leaves all forms of inspiration, and seeks his God in "Faith."

THE UNIVERSALIST GOD—like the generous conceptions of Origen, and Plato, of Jesus, John, and Paul — is a verification of LOVE; a crystallization of mercy, goodness, and benevolence. His attributes are more democratic than those which characterize the other

gods. Intellectually considered, he has far more breadth than height—a mild, loving, indulgent "Father of Spirits." In many respects, his character, and the relations subsisting between himself and his creatures, bear a marked resemblance to the gods of the Judean Poets—the writers of the Vedas. Universalism is Calvinism gone to seed—the unphilosophical counterpart to a magnificent absurdity. It cracks the Presbyterian nut, and spreads the contents before the whole family of Man. Predestination is a *Sound Doctrine* with the Universalist God, but his preordinations secure the "salvation of all men." There are "no high, no low, no great, no small," in the scales with which the Universalist God metes out the problems of eternity; but, with the cold, dignified, aristocratic *Justice* of the Presbyterian God, all this is totally reversed.

The Unitarian God, on the contrary—in opposition to the Romish, Episcopalian, Calvinistic, and Methodistic gods—is not divided up into *three* incomprehensibilities, but stands out intellectually, boldly, and alone in owning and governing the universe. He is more a creation of a well-balanced brain, whose *central* thought was "universal unity." This monotheistic conception harmonizes more easily with the mind's *unitary* instincts of Truth, and so, therefore, although Unitarianism has as yet only attained a transition footing among the sects, still it has accomplished a *good thing*, *i. e.*, a *new* reading of an old book.

The truth is this: some theological hero or Napoleon in religious reform—a Luther, a Calvin, a Wesley, a Swedenborg—strikes the plow deep into the luxurious soil of spirituality, turns up a new stratum of thought,

capable of yielding a still richer harvest, with a new conception of God, and, as a matter of logical necessity, a *new and different* reading of the Testaments. Several beautiful songs may be elicited from the same instrument. But these *differences* among Bible-believers are the fertile sources of much modern Infidelity. I ask, therefore, is the world not in "need" of something—even of a philosophical conception of a Supreme Being? For without a true idea of a Deity to begin with, we can not proceed a single step toward a better state of society, nor see the way to its ultimate perfection.

"The doctors of divinity" disagree in their conceptions of God; hence, in all their reasonings on nature, on morals, on religion. The sects are supported by eminent men. Talent, and genius, and all the moral qualities which go to form good men, are to be found within the circle of every creed. Now, it is not "the creed," but the *talent*, and *integrity*, and *fidelity* of minds that sustain the creed, which preserve the inclosure from instantaneous decay. But this antagonism among Bible-believers generates the Atheistic God in the reasoning classes.

The Atheistic God—in opposition to the Jewish Power, with no spiritual attributes or personality—is a kind of *hyper-galvanic Principle*, manifesting itself in metals, plants, worlds, &c.—compelling us to live exclusively in the realms of sensation, of passion, and intellect; making mankind philosophical magnetic batteries of the hour, and the creatures of an inexorable "Fate." This god is a *legitimate offspring* of the antagonisms of Christians; there is no denying its

paternity, and so, the question is: "What shall be done?"

The Carpenter's Son of the earliest time, according to Testamental relation, although richly endowed with powers of interior discernment, and with a holy love for man, did not attempt to *philosophize* on the nature of God, on the law of Immortality, on the structure of the universe, or upon social Organization; and, consequently, not having received this kind of information, "the world needs," calls for *light* upon the eternal science of Cause and Effect; more light upon the ever-pressing problems of our present and prospective existence.

The Harmonial Philosophy is the Harbinger of these additional revelations.

I know I shall be told, as I frequently have been, that Jesus manifested his exalted dignity, that he gave evidence of his supernal nature and inspiration, in the fact, that he *never descended to reason and debate* upon these great questions. It is affirmed that he *knew* the truth in the innermost, foresaw its ultimate triumph, and, differing from all other teachers before or since, he simply and majestically announced it, trusting in its own *inherent* power to work its own way into and through the world. And in addition to this, it is also said, that the Testaments contain all the wisdom, all the light, necessary for man. But Time, time, bringing with it the combined and conspiring testimony of departed and retiring generations, has demonstrated this assertion to be a fallacy. For while mankind have *intuitive and moral perceptions* to which Jesus directed *his* teachings, they possess reflective faculties, also, *and*

reasoning powers, which "need," yea, require for their development, to be judiciously addressed. This, be it remembered, the Man of Love *did not* do; it is *this* which the Harmonial Philosophy is designed to do. Jesus introduced *the era of Love*; but *an era of Wisdom* is also required. An age of impulse demands an age of Reason.

The soft, silvery sunbeams of heaven do not more naturally flow over the fields than did the loving, intuitive soul of Jesus spread its elixir over his solemn utterances. Every Bible student feels its mysterious beauty; realizes its spiritual presence, as he reads those sacred evangels of the Testaments. Every civilized mind feels the *goodness* of his teachings, and admires the expurgated history of the man, bequeathed to us by the early fathers of "the Church;" nevertheless, the world needs to-day a "Philosophy" which Jesus *did not* furnish, needs a "revelation" to the faculty of REASON, which the Bible *does not* explain.

Concerning scientific professors. The world, as I feel impressed to affirm, *needs a system* of some description, differing essentially from all prevailing theologies, which can lead the people forth intellectually into the fields of universal nature, shed a resplendent light over all the chapters of human experience, separate the wheat from the chaff, theology from mythology, Deity from dogmas, "prove all things," developing only the things that are good. The reader may doubt the statement, yet it is very true, as I see the world, that Royal Societies and Institutions of learning require educating! They possess much of certain branches and fragments of wisdom. Each professor engages himself, from per-

sonal motives, in perfecting his particular chair, or department of education. Wilkinson says, that "while the Professors, pursuing their own way, warmed in their exclusive sensates, gather useful facts, enlarge their formulas, appeal to nobler faculties in their students, and, finally, if not too imprisoned by custom, sail away into supersensuous abstractions; yet do they remain invisible and insensible to the eyes and needs of the world at large." For these reasons, the Professors themselves require to be educated; and thereby *elevated* out of the circumscribed sphere of individuality into an expansive universality of sentiment and purpose—living in the life of the whole.

That system of ethics is good for nothing, which comes not home to our business and bosoms; the congenial companion at once of our Instincts and our Reason; the guardian angel of our being.

That book-divinity which is now being taught in our Colleges and Universities, bears the same relation to *Real Truth*, it seems to me, that *a dream* sustains to the substantial events of wakeful experience.

The formulas of prayer may be consigned to the memory, as gold to the purse; a capital to do business with; but when the *hour of real prayer* comes over the throbbing soul, then *formal* prayers, like riches, "take unto themselves wings and fly away." Then inexorable EXPERIENCE steps in, prescribes its own remedies, its own penalties; and becomes, at last, the only "divinity school" from which the mind can draw its imperishable education.

The Professors will be truly learned and humanitary; when they *leave* sectarian forms of instruction, go up

into the temple of the world's *theater;* take their position before the audience; throw open the "green-room" to the public; and perform in the grand Drama of a progressive Spiritual experience!

There is in NATURE no such a thing as "my truth," "my church," "my creed," "my religion." For Nature and Humanity are the everlasting proprietors; they *own all the property* of individuals. Men may *beg, borrow,* or *steal* from the Treasury of the world. But Time and Truth, the ever-vigilant policemen and magistrates, finally capture the *drone* or *thief;* then all his personal wealth, principal and interest, is restored to the common exchequer of Universal Principles. I respectfully submit, whether the world does not *need* a Comprehensive Philosophy and Spiritualism, to teach the *teachers* this fact; that the people can never be *benefited* by sectarian antagonism and fragments of scholastic wisdom.

The question is sometimes asked, "What shall we do with the *different* religions?" The different religions, as I see them, while they are no passports to future bliss, nor important enough to quarrel about, yet are *no useless growth;* they belong to the world, should be placed in the world's library, being, as they are, so many *sacred* volumes of human experience, so many different human reports of the Divine Being.

Do you think, you who have taken the best of the world to your churches and chambers, that Music and Poetry, horses and coaches, were made with special reference to your accommodation and pleasure? Do you think that *riches* and *poverty* are the dispensations of God; or, are they the *accidents* of a disordered

social arrangement? Must *your* sons and *your* daughters be educated to use clowns as slaves, and clodhoppers as the *feet* of the world? . . .

Far from it. The world is the indisputable Home and the property of all! He who tills the soil, or *produces* something which the world can beneficially use, has an imperial, yea, the *best right* to the enjoyment of the interests thus and thereby accruing. And woe, woe be to the sect or party, to the Aristocrat or Ruler, who deprives the workingman of his reward, or the clown of his proper freedom! For Humanity would *surely* sit in judgment against a *wrong* thus committed. And the condemnation of earth is *more* terrible than the fabled curses of Jehovah! Because, after death, when the Interior Man emigrates to another country, and takes up his residence among the Eternal and the Free, he can not altogether *forget* the "home of his childhood," nor be *insensible* to the throb of bleeding hearts, or to the discords arising from wrongs unremoved, visible on the bosom of his own, his native Land! The Spirit must return to Earth.

All Truth is old; being co-eternal and co-extensive with Deity. And yet, year after year, New Truths are being discovered. Rather, let us say, the discovery is "new;" *not* "the thing" discovered. These discoveries occur as man's nature is unfolded. And I think it is time that "New Truth" should be estimated as the most valuable, and practically important. That truth which has just developed itself to the world is, of all others, *the* truth most needed by the world. The revealments of former ages, the old truths of early days, have done their work, and are no longer applicable to

the needs of man. As the world goes on, new ideas, new thoughts, new inventions, new truths, new revelations, and fresher inspirations are required, and therefore they are developed. But there are persons who cling to the past, who believe all the avenues of inspiration were forever closed up eighteen hundred years ago, that the world needs nothing "new;" and yet those persons avail themselves of the *new* ideas of science, the grand principles of civilization, which have gained a footing in the world in defiance of popular prejudices, and the unyielding resistance of a proud and powerful priesthood. The Mosaic dispensation is an improvement upon the previous systems; so the Christian dispensation is an improvement on Moses. And so, the law of progress being eternally operative, are we not fully authorized in holding our minds open to the belief that a still higher, grander *Dispensation* is dawning upon the world?

If the Christian Dispensation is an indorsement and fulfilling of the Mosaic Law, why may not a *third* Dispensation come *as a coronation* of the Christian Law; to insure the practice of the eleventh commandment?

Man's course is onward! And the new dispensation is coming! It comes like a rolling flood, bearing on its muscular waves the ruins of the temple of error. Old creeds, old systems, old despotisms, old doctrines of man and conceptions of God, are crumbling one after the other into chaos. Men and nations may remain dumb and blind to their own interests, and temporarily *false* to the rights of Humanity; but the *sun of wisdom* is rising, and even blinded eyes shall soon see

that all ideas, all institutions, and all theories are valuable *only* just so far as they subserve the common welfare and progressive destiny of the whole family of man.

PHILOSOPHY AND SPIRITUALISM.

On the very threshold of the Dispensation of Love (which began with Jesus), there were, according to testamental history, many communications made by departed spirits to the earth's inhabitants. The one I propose to quote, is to be found in the second chapter of Luke, between the eighth and tenth verses, and was made to several shepherds. "The glory of the Lord"—or, as a German philosopher recently termed it, the Odic Light—"shone about them," and the honest rustics heard the voice. This spiritual communication, be it remembered, is read and preached from, and professedly believed in, by all the clergy of Christendom: "Fear not, for behold, I bring you good tidings of great joy, which shall be to all people."

The world has had so many revelations made to the faculty of Faith—so many marvelous developments addressed to the organ of Wonder—that even the shepherds of the land, priests, and theologians, who have so long denounced the world for its materiality and skepticism, are, notwithstanding, the most prominent and inveterate opposers of any new Revelation professing to be addressed to the reason-principle. They object to it, because, forsooth, it comes in a shape so questionable—because, in other words, it does not flow through

the orthodox channels. But is it not strange that they do not see that the whole Jewish nation is not Christianized, precisely for the same reason?—because *Jesus was not born as they had determined he should have been*—because *he did not teach the doctrines which they had resolved could only be orthodox?* The clergy of Christendom occupy the same position to day that the Jewish priests occupied two thousand years ago; and it would seem, with such an example before them, engraved on the very history of the progress of Christianity, that the priests of the nineteenth century might bestow more respectful attention on the Spiritual Developments of the day. The priests array themselves in opposition to, and defame, those things of which they have no absolute knowledge. But the tides will flow—the sun will shine—Truth will prevail; these truisms begin to be believed; and the keepers of the Old Dogmas begin therefore to tremble for the safety of their prisoners.

All the religions of the world, Pagan and Christian, assert the existence of a future state for man—after the death of his physical body. Seers, prophets, poets, leaders, and apostles, have declared the fact of a World of Spirits. But we have believed these assertions on external testimony—on the mere authority of individuals, long enough. Now, therefore, comes the age of criticism; the day of Judgment; the analyzation and disposition of old psychological revealments; the ERA OF DEMONSTRATION. Every man must make the pilgrimage to the regions of Philosophy for himself. Man may point out the paths, and accompany the people on the journey thither; but he can not any longer

lead them; for every man begins to find out the existence of a head upon his own shoulders—and a brain capable of the loftiest exercises.

Like Columbus, before his voyage, the people have read of a New Continent, and feel a desire to discover it: and yet, unlike him, the people fear to hazard the enterprise of demonstration. All the learning, ambition, and wisdom of Europe shrank at the thought of finding, through the medium of actual experiment, that New World in which we at present live. A similar crisis has now arrived in the world of Theology. A "new world" of knowledge exists—a Spirit Land, beyond the ken of physical eyes—but theologians shrink from the results of the discovery, deplore the attempt, and denounce the pioneers.

Intelligent minds, when summoned to the examination of any new subject, often find themselves in a strait betwixt two—between a Microscopic world, peopled with an infinitude of littlenesses, and a Telescopic world of stupendous greatness and wondrous grandeur—lost between simplicity and complexity—between materialism and spirituality; and so MAN, though being, as he is, the instrument of diversified uses—the sovereign of the physical universe—a connecting link between earth and heaven—is also a kind of *mediator* between the ideal and the actual, and, hence, necessarily subjected to the alternate states of faith and skepticism; as the sky to sunshine and storms, or the body to health and disease.

But man, by virtue of the spiritual exaltations consequent upon his ever-unfolding attributes, is not destined to exist in the regions of perplexities forever. He is

not organized for standing still—physically, intellectually, or spiritually. To resist the law of eternal growth, is to resist the plainest law of the universe. Nay, man was not made for a stationary residence anywhere nor in any thing; for the God of the universe has written "Progression" all over his constitution. If you consign man to the realms of torment, he would, by the virtue of his intrinsic nature, sooner or later, institute a series of psychological experiments upon the imps of darkness for their improvement, and some *Sir John Franklin* would soon commence the discovery of a Northwest Passage leading away to the world of light. Or, on the other hand, if you give man, simply for doing his duty on earth, a *fixed* home in an orthodox heaven, then, too, sooner or later, his overflowing humanity would lead him, far beyond his narrow confines, into reformatory schemes—into the formation of anti-slavery and colonization societies—for the ultimate salvation of hell itself.

The Law of Progress is imperious. Place iron in the earth, and disintegration forthwith commences; place it above ground, and oxydation is the certain phenomenon. Motion is the parent of progress; and progress is the parent of development. The germs of vegetation first MOVE with life; then they GROW upward; then they outwardly UNFOLD. So is the whole nature of man. Like the angular crystal, which may be classed among the lowest forms of matter, man, at first, is replete with sharp and severe points; then he advances toward the degrees of refinement, becoming rounded and smoothed off by experience; and finally, the Law of Development being active at this crisis, he unfolds like an immortal

flower destined to bloom amid innumerable gardens on high.

If we would learn of the dignity and power of humanity, we must study "The Individual." Although no one person can possibly approximate to the perfect Type of Humanity, yet individual man is the organic impersonation of the race—a *prophecy*, so to speak, of what the race is destined to be. The world-knowing, and world-conquering faculties of man are authorized to put all enemies to his happiness and progress beneath his feet. "The seed of the woman shall bruise the serpent's head."

That mind which loves truth more than any other thing, is clothed in the armor of Heaven; and that mind which comprehends truth, is intimately allied to God, being well nigh omnipotent. The love of truth is a phenomenon of the affections; a feeling of truth is the spontaneous miracle of intuition; an understanding of truth is a normal manifestation of the reason-principle. We love the earth, we feel it; but Reason bids us go forth—explore, measure, comprehend, and harmonize it. The most tyrannical *slave-holder* is Ignorance; the most glorious freeman is Wisdom. Knowledge leads us progressively to the summits of immensity—to the mounts of truth; ignorance leads into the vales of superstition—into the deepest pandemonium of doubt and gloom. *Choose you this day whom you will serve.* Will you shut your eyes, and be willfully blind when the firmament is radiant with light—turn your thoughts backward toward the systems of former ages, and be changed, like Lot's wife, into a conservative pillar of stone? Or, will you let the scales drop off, open your

eyes, and look, like the good Paul, with appreciative reflection, into the *causes* of things? The question is plain. Your reply will be manifested in your actions; a lip response is not required.

It is now time to roll up the curtain which has so long hung between the Origin and the Destiny of Man. When we gaze upon the scenes which lie behind, and comprehend the principles which uphold the entire superstructure of man's immortal spirit, we shall surely conceive a *new Love* for life, and a *new Religion* whereby to honor Deity—a *fearless* love, a *creedless* religion.

Let us fear not, I repeat, to enter upon a voyage so new; upon a sea so boundless. Nay, I propose not to show you that which no eye hath seen; nor to say any thing absolutely "new," because all the truth I may write is very old—venerable as the Universe. But I am impressed to unfold simply the Principles of the Harmonial Philosophy—making the rough places smooth, the crooked straight—bringing the Ends of the Earth into the fraternal relationship of Harmony, Peace, and Brotherhood. You will remember the assertion made in the previous chapter, that the greatest and most imperative NEED of the world to-day, is—a New Philosophy—a harmonizing Principle of Human Improvement—which shall destroy the hatreds of the churches, systematize the sciences, and render the Truths of Revelation as reasonable and beneficial as the growth of vegetation.

You have heard of "The New Philosophy;" also, of "The Spiritual Manifestations." In most minds, these *six* words represent *one* and the same movement. This

is not correct; and we can not proceed intelligently without a *definition* of the difference.

First: the Harmonial Philosophy has a plain signification and humanitary tendency. It purports to be a "Revelation" of the *Structures*, and *Laws*, and *orders*, and *uses*, of the material and spiritual Universe. It is a progressive exposition of the boundless system of Nature, addressed to the human instincts and understanding. So far as the great general Truths of Nature are concerned, it may be said: They have declared themselves through the English language. The Harmonial Philosophy repudiates all human infallibility, and claims NATURE, REASON, and INTUITION as the only reliable authorities on all subjects. Nature is the Universal exponent of God. God can be *known*, *studied*, and *approached* only through the laws and developments of Nature. Nature has a boundless signification. It does not mean the fields and flowers, the animals and birds, the stones and trees of earth, merely; neither, the ten thousand constellated systems which unfold themselves in the encircling heavens; nor any extents or magnitudes, however vast; neither the innumerable worlds of inconceivable beauty and perfection; but NATURE, as the term is employed by the Philosophy, signifies the ENTIRE SYSTEM OF ALL EXISTENCES—the center and the circumference—the Eternal Cause and the Eternal Effect of the stupendous universe.

This "Nature" is the great Fountain of Truth. Its Laws are the rivers which ripple unto everlasting life. He who searches Nature, searches the gospel of God; while he who wanders from the laws and harmonies of Nature, wanders from the paths and joys of the

Infinite. In a brief definition, it must not be expected that I shall present the *arguments* whereby these positions are arrived at and successfully maintained. In this place let it be distinctly understood, that Nature is the *Natural Revelation* of God, and is the foundation of all authority in science, morals, and religion.

As NATURE is the exponent of God; so REASON is an exponent of Nature. The office of the mind is to investigate, to search, and explore the principles of Nature, and trace the world of effects back to the sphere of causes: the oak to the acorn—the child to its parent—the pulses of the Universe inwardly to the Central Heart—the Love and Wisdom displayed in this world to the Fount of every good and perfect gift, in the world of Light. The mind can not be chained. It will leave its resting-place, and explore the fields of science; and, not satisfied with the investigation of terrestrial things, it soars to the heavens and counts the stars. It familiarizes itself with the motions of the planets, names the laws which control these phenomena, and reduces every thing to a mathematical order and self-evident demonstration.

Reason is the mirror which, when untarnished by ignorance or undeformed by error, reflects the form and likeness of truth, naturally as the placid lake images forth the firmament. The reason-principle is progressive, and learns by experience; it is the primo-minister of TRUTH, and the only power in man to which a revelation could be vouchsafed; and therefore, every human being is organized and endowed expressly for the unrestrained exercise of this sovereign faculty. With the Harmonial Philosophy, REASON, next to NATURE, is

the recognized AUTHORITY. Churches and Creeds are powerless before Reason's administrations. No religion on earth can possibly benefit man, unless it will bear the rigid analysis of reason, and the test of scientific principles.

INTUITION is high authority, also, and claims a prominent position, as the power of the soul to *arrive at the conclusion of pure Reason*, without the process of reasoning. Intuition is the Soul's telegraph—*transmitting truths from the depths of Genius to the summits of Wisdom*—informing, as by a single flash, the internal man of that which he might otherwise be long years in learning, by the external methods of investigation

Woman is more endowed with "Intuition" than man. She often sees at a glance, as it were, the *legitimate conclusion* of an argument—sees the *soul* of Poetry, and the *character* of an idea—while man depends more on the process of deliberate reasoning. A pure-minded woman, whose faculties are in the beauty of integrity, is the best medium for the instinctive perception of Truth. JESUS, in all the organic essentials of his spiritual nature, *was a woman*; a good, simple-minded, truth-feeling, truth-loving soul! He spoke upon the authority of his intuition. Like a prophet, he *felt* the Truth; he offered no argument; and, like a woman, he breathed out the emotions of his inward nature. "I and my father are one," said he; because he felt himself to be in harmony with the *principles* of Nature, and hence also with the *Soul* of Nature, which is Deity.

In the Harmonial Philosophy, Intuition is regarded as the soul's *authority* in all religious development.

NATURE, REASON, and INTUITION, therefore, are ac-

cepted as the only infallible mediums of revelation—the only CHURCH, CREED, and RELIGION *natural* to the mind of man. Consequently, the New Philosophy unqualifiedly rejects all the dogmas and sectarianisms of Christendom, as so many barriers set up by ignorance and cupidity against the spontaneous development of Nature's own Religion.

Let us try this method. I have already asserted that the world needs a Deity. This is true, because the antagonistic notions of the existence and attributes of such a Being, are to-day numerous enough and sufficiently heterogeneous to *neutralize* all consistent faith on this important source of all reasonable theology. It can not be disguised, that the REASON-principle *openly rebels* against all sectarian conceptions of God. The Universalists and Unitarians stand in open rebellion and protestation against the venerable dogmas of Trinitarianism. The pioneers have had to encounter old theology face to face, and do battle with its learned adherents, who had the advantage of being strongly intrenched in the ignorance and prejudices of the majority. And now, the liberalisms and rationalisms of the successful parties begin to appear, like the sun shining through banks of fog, in the gradual modification of popular orthodoxy.

1. Orthodoxy once believed in the "damnation of infants;" now this faith is *repudiated* as unworthy the Heavenly Father.

2. Orthodoxy once believed in the lake of literal "fire and brimstone;" now, it is vulgar to believe in any thing more gross than an *eternal compunction* of conscience.

3. Orthodoxy once believed in the "six literal days of creation;" now, it is absurd to believe in any thing more bigoted than six indefinite eras of creative development.

All this compels us to the inevitable concession of the authority of REASON—the triumph of Nature over superstition. Still do we hear much preaching about the carnality of reason; and, among the inland towns, where only the "*New York Observer*," or some similar production, is taken and read, you may yet see many sturdy representatives of old theories in Theology. The cold charge of "Pantheism," "Materialism," and "Infidelity," is made against those who strive, independent, or with the assistance of the testaments, to study out and comprehend the nature of God. The Bible teaches us to conceive of a Divine Being, existing somewhere *separate* from, and strictly *independent* of, physical nature. But all such speculations violate the reason-principle, and so they come to naught. Now, therefore, in order to escape atheism or confusion in thinking of God, men must let their REASON do its perfect work in the fields of inductive philosophy.

The testaments teach that God *created matter out of Nothing;* and imply the miraculous creation of worlds, vegetation, animals, and man. But here, again, Reason rebels. The unphilosophical aspect of the affirmation renders it repulsive; and the absurdity drives intelligent, inquiring minds into the darkest Skepticism. And what, let me ask, can the unphilosophical, the unscientific *church* do to prevent such a mental disaster? Nothing!

Nature and Reason unitedly stand in [illegible]al opposition

to orthodoxy in regard to the miraculous creation of things! Reason, on its throne, in its own kingly character, proclaims, that the theological definition of miracles must forever be abandoned. The expanded mind can not endure it. Nature and Reason, as the soul's authority, affirm that an *unchangeable God can not work a miracle* in the theological definition; that is to say, He can not produce an effect without an adequate cause, or an event above the eternal order and method of Law. Here orthodoxy interposes its objections, and says: "all things are possible with God." Nay, far from it; *God is omnipotent only in the right direction;* not in the wrong! The Bible affirms that "it is impossible for God to lie."* So, therefore, is it *impossible* for God to contradict himself in any one particular. Take, for example, the Law of Eternal Truth What would be a miracle in regard to this law? Nothing less than a falsehood on the part of the law-maker, who is supposed to be unchangeable. Or, take the Law of Gravitation—pervading, alike, all bodies and space—what would be a miracle in regard to this Law? Manifestly a suspension of its action—or, in more appropriate words, *a positive violation* of its normal tendencies—resulting in universal derangement and confusion. Hence the accounts of Jonah and the Whale; the standing still of the Sun to accommodate Joshua in his sanguinary battles; the miraculous conception; the physical resurrection; all these become insurmountable difficulties in the well-balanced and reasoning mind. All faith is disturbed; because these transactions, un-

* Titus i. 2; Hebrews vi. 18

derstood literally, can not be reconciled with the known, unwavering laws of Nature, nor with the concurrent laws of human experience. These examples I adduce to demonstrate the constrained concession even of old theology: *that Reason is the Master.* Consequently, without some Harmonial explanation of Nature and Deity, the world's unreasoning faith, in the reliability of ancient inspiration, "will die amid her worshipers."

Secondly: The Philosophy unfolds the grand scheme of the material creation. The beginning principles of life are traced, progressively, from their Fountain Source, throughout all the diversified avenues and interminable labyrinths of simple and organic existence. The entire scale of Mineral, Vegetable, and Animal Organization is exhibited, and classified in their natural orders and spheres of adaptation. This pyramid of organic formation is essential, according to the Philosophy, to the existence, spiritualization, and eternalization of man? He who interrogates Nature aright, receives the information, that MAN is, organically and naturally, THE KEY-STONE to the bending architecture of the material creation. In all the foliaceous expansions visible on the surface of primeval rocks; in all the zoöphitic developments and incipient points of organic life; in all the structural and physiological plans of formation—so many and various—discovered in the animal kingdom—in all, do we behold the unmistakable prophecies of the material and spiritual organization of Man. Every stone in the arch is wrought out with the most consummate skill—designed expressly, in its every minutest particular, for the human climax.

Man is the DOME of the material creation—the window, through which heaven illuminates the earth!

The term "Creation" is not here used with the signification which is popularly attached to it. The church theory of creation has worked its way deep into the vitals of modern science. Hence, even science itself is very *mythological* in its *fundamental* assumptions. It is reasonable in its details—useful in its secondary and tertiary discoveries—but, at the *primary* point, modern science is as offensive to the Truth-seeing genius of the Soul as the cardinal principles of popular theology. Wherefore? Because Science begins with the theologic-myth that the *facts* and *things* of external Nature had a *supernatural* origin! The monumental NEWTON, who saw but *a few pebbles* on the margin of that Ocean of Truth yet unexplored, described the gravitational phenomena of the sidereal world as the *methods of omnipotence;* or, in other words, affirmed that the harmonious motions of the celestial bodies were maintained by the perpetual volition of the Divine Mind—teaching, consequently, the incomprehensible doctrine that every thing *subsists* and *moves* only as instigated and potentialized by the miraculous impulsion and exercise of the Divine Will. And all the principles of modern science, which relate to the physical world about us, commence with the theologic assumption that God "created" the *germs* in the first place; and that He then prescribed the legal code whereby those germs should progressively ascend the scale of organic development—thus rationalizing, in a very crude and unnatural way, the supernatural cosmologic theories of Zolena and Zoroaster, which are,

however, generally attributed to the Scripture of Moses. The geologists of Europe, with two or three exceptions, are mortgaged to the early doctrines of Egypt and Persia, regarding the ORIGIN of the physical universe. Brewster, Burke, Murchison, Hugh Miller—the talented master-builders of the terrestrial science—begin with the popular dogma of original special "creation"; and so, although they are compelled to differ from supernaturalism in their secondary conclusions, yet, *primarily*, modern science and popular theology are wholly at peace—being equally mythological.

The Harmonial Philosophy, on the contrary, in opposition to the primary teachings of modern theology and science, affirms the eternity of matter; that there is *no creation*, but FORMATION; that the "Laws of Nature" are not the voluntary institutions of Deity, but the unchangeable *attributes* of his constitution, acting perpetually, without the miraculous exercise of the Divine Will, as exhibited in the analogue of the blood flowing through the human body, unaided by voluntary mental volition. Creation, you will observe, implies the certainty of termination. If man is the issue of a miracle, then is he in danger of utter extinction; because the age of miracles is said to have passed away! If man was created originally by the Divine Will, then *that Will* can never for one moment be relaxed without resulting in man's annihilation; for even old unphilosophical theology concedes the point, that an effect can not continue to exist without an adequate perpetuating cause. The laws of nature are *the eternal methods of Deity*. The organizations and phenomena of the external world are the ever-changing processes

of formation—the particles of matter changing places—refining, expanding, and flowing into higher channels and forms of being—each and all tending to the development of MAN; the grand consummation of the Material Structure.

God is the cause—Nature is the effect—Man is the ultimate. As a seed, planted in the earth, reproduces its kind, so does Deity, as the spiritual germ, unfold, through the ten thousand processes of Nature, its own image and likeness in the moral characteristics of the human type.

There is nothing any more supernatural in the formation and perpetuation of man than there is in the growth of trees. Man is a phenomenon of existence—a THOUGHT OF GOD, clothed in a material vesture—as the bird is a song with wings, or as the rose is a throne of fragrance.

All the positions assumed, or conclusions arrived at, by the "Harmonial Philosophy," are mathematically demonstrable to every enlightened Reason. But I can not stop to do this in the present volume. I am impressed to roll up the curtain which has long hung between the human mind and the real theater of existence, and let the reader see that there is much "in heaven and earth," which can not be found in the world's philosophy or religion.

Among the highest truths developed by the Harmonial System to the reason principle, is that of the SOUL'S IMMORTALITY. The Christian world can furnish no invulnerable argument—can present no unmythologic and altogether reasonable evidence—that the human spirit will triumphantly survive the ordeal of physical

dissolution. All church proofs of man's immortality are as the merest fables to the man of science; the physiologist regards the faith as logically untenable; the German chemist pronounces it a superstition of the alchemic age, unsupported by the results of analysis; while the Christian, having nothing certain to rest his reason upon, resolves to resign the use of that faculty on this subject, and compose himself, as best he can, in a comfortable hope that this mortal shall, by virtue of some incomprehensible law, put on immortality.

The Harmonial Philosophy, on the other hand, brings evidences of man's eternal individuality out of the very rocks and mountains of Nature—digs them out of the laws, forces, and characterizations of vegetables and animals—and renders the problems of the future *as certain* as the results of mathematical calculation. All miracle, therefore, is henceforth abrogated; and man *is immortal* upon principles as plain and natural as the common laws of organism and growth. The human spirit is the *focal organism* of Nature: it can not be dissolved—because all atoms, and laws, and essences, expend themselves in man's formation; and so it is that the interior form is rendered eternal, as it were, by a spiritual law of chemical affinity. But the church theory of spirit is equivalent to nonentity. Nature affirms that the spiritual body of man is still *material*—coming, measurably, under the action of the *physical* laws of rarity, density, *elasticity*, &c.—but always upon a vastly higher plane of activity and influence. The spiritual body, I repeat, *is a substance*; and yet it is not what we term "matter." "Spirit," says GALEN, "bears the same relation to earthly mat-

ter that Light sustains to the element of Water; the same as the flower to the ground which enlivens it. The spiritual body is 'matter' spiritualized; as the flower is the earth refined."

According to the natural laws of Progress and Development, the Spirit Land is revealed to our intellectual perception, and harmonized with the oracles and authorities of Intuition. Poetry and prophecy begin to possess a new significance. PAUL, he who "died daily," and was often "in the spirit," glided past the subordinate spheres, and was "caught up into the third heaven," and saw things not possible for man to utter. The Harmonial Philosophy unfolds the magnificent order of the Spiritual Worlds with the same precision that it treats of the physical kingdoms of nature. And so *natural is this revealment*, that the skeptical mind finds itself believing it as easily as it concedes the existence of Jupiter and Saturn, or the cities of London and Stockholm, which it may never have physically seen, but readily believes, on the ground of incontrovertible probability and instinctive prophecy.

Let me remind the reader that the present chapter is devoted to the discussion of no thought or theory; but is simply designed to define, in general terms, the *difference* between the "Harmonial Philosophy" and the "Spiritual Manifestations." Many explanations, therefore, are deferred to subsequent pages. The question, however, may be asked: "What is the ulterior object of the Philosophy—what does it propose to accomplish for Man?" The object is this: to unfold the "kingdom of Heaven on earth," to apply the laws of planets to individuals; to establish, in a word, in human society

the same harmonious relations that are found to obtain in the planetary world. Consequently, as already affirmed, the object is wholly humanitary and religious—not only telling man to "love the neighbor," but practically showing him how to do so—thus crowning Divine love with Divine wisdom.

THE FOOLISH THINGS OF THIS WORLD.

I come now to define the so-called Spiritual Manifestations.

There is nothing in the whole realm of psychology, as I see it, so demonstrative of the hidden laws and slumbering forces of the human mind, as these so-called modern mysteries. Man's nature is just beginning to declare its manifold resources and psychological powers. The clown is now enabled to confound the wise. "The foolish things of this world" are, so to speak, becoming transcendentalized—in spite of abounding anathemas and skepticisms; and there is no closing nor bolting of these open doors which lead to the interior nature of man, and thence to a new theology.

The manifestations should be considered as a "living demonstration" of many truths unfolded by the Philosophy; for even so the miracles recorded in the New Testament were *illustrative* of the doctrines and principles developed by that important Dispensation.

But these modern manifestations are no miracles. Analogically considered, like all other events called miracles, they are incipient workings of *new laws* belonging to man in his present and future state of being.

Man stands on the apex of the magnificent pyramid of the visible organic creation—"a little lower than

the angels"—and when properly viewed, as a physical and spiritual being, he will be found to be a medium or mediator between the Ideal and the Actual, between Heaven and Earth. He is the pneumatic bridge over which every thing spiritual travels into this world. But how often are the psychological travelers almost assassinated on the road, and maimed for life, by the discordant characters journeying the other way! That is to say, man's undeveloped thoughts and educational prepossessions are prone to come into fierce collision with thoughts proceeding from higher sources, and hence, as will hereafter be shown, while man continues to remain ignorant of his own nature, so long will there be *contradictions* in his deeds and revealments.

The spiritual manifestations, however, will teach the theologic world a valuable lesson, viz.: that the divine can not flow into human structures, without the former participating in the *imperfections* of the latter. This universal psychologic law, when logically understood, will give the death-blow to church and Bible infallibility; and you, kind reader, may expect this grand result from the manifestations. The experience and testimony of the world are *conclusive* to this point: that all revelations, though professing to descend, expressly directed, from on high, freighted with the immaculate thoughts of the Supernal Spirit, yet bear the plainest evidence of having flowed from heaven to earth—from the world of the IDEAL to the region of the ACTUAL—through imperfect and fallible channels!

It is a historical fact, of the most momentous import, that from the earliest periods of the world, certain persons of unimpeachable character have assumed to have

actual intercourse with the spiritual sphere of being. This fact alone is presumptive evidence, to say the least, that the human mind is, naturally, progressing toward an identical state of existence.

But now approaches the skeptic, with his explanation—"Imposture !"

And then the scientific man, with his explanation—"Imagination !"

And then the Christian, with his explanation—"The Devil !"

Still the work goes steadily onward. And the other world flows silently into this—"turning the tables" on the opposers—and "knocking" off numerous shackles of bigotry. Indeed, I think you will acknowledge that there seems to be much "shaking of hands" between the two worlds just now; that the eyes of hundreds are being daily opened to the laws and beauties of that Land which lies beyond the tomb.

From the first investigation of these modern developments, the skeptic returns with the persuasion that the manifestations are closely allied to the doings of Jugglery. The second visit convinces him of the truths of Mesmerism. The third, satisfies him that Psychology explains it all. The fourth, assures him that it is all referable to Clairvoyance. But the fifth investigation *opens* his blinded heart, dissipates his materialism, and persuades him of the *possibility* of Spiritual Intercourse.

But he is unfortunate who meets with only the *mountebank side* of this question; sees only the Moon, which borrows its light, while the Real Source of illumination is visible in the opposite direction. We do

not undertake to disguise the self-evident proposition that there are two sides to this question, as well as to every other now before the world. It requires, like bank bills, a "Counterfeit Detector." God, therefore, has put into every man's hand a "pair of scales"—a reason-principle, which should be well-balanced—the sovereign standard whereby to measure and experimentally determine every thing. Some persons can only weigh six ounces of evidence; others ten pounds; others, still more developed, a hundred. But this is a *free* country, at least in one respect:—no man is, either politically nor ecclesiastically, obliged to exercise common sense if he has not got it. This liberty is extended to all parties, without regard to birth or station. Church and State enjoy this freedom exceedingly.

Either the so-called Spiritual Manifestations are Human, or else they are Divine. They are just what they claim for themselves to be, or they are the most extraordinary Fraud. When the eye scans the whole ground already occupied by these phenomena, it is found, and by the best minds conceded, that *none but a spiritual solution can cover and explain them*, even in the crude shape of sounds, vibrations, and movings. To affirm that the *human brain* can project an "odic force," or electric power, sufficient to *move heavy tables and other articles*, in such a manner as *intelligently* to respond to questions put by the medium or others, is to state a proposition which far more taxes human credulity than the spiritual solution of the whole matter. The simplest explanation of any thing is most likely to be true.

Now, the spiritual phenomena have already become

historic facts. And the human side of the question has been thoroughly tested. The human explanation has the best and the worst minds in the country in its favor—advocates in high places—weapons taken from the magnificent armory of the Pulpit and the Press. Still the people *are not* satisfied with any but the *spiritual* explanation, and even this they dread to accept—fearing, as they habitually do, the disapprobation of the Rt. Rev. Dr. All Right; or else, the muriatic acid of the indignant Pastor of the village church, who takes it upon himself to denounce, *ex officio*, all modern Spiritualism as the providential manifestation of deviltry—a "strong delusion" to try men's belief in the miracles of antiquity!

The spiritual explanation involves, as a matter of course, the accredited intelligence of certain dogmatic theologians and supercilious scientific men. It is saying substantially: "Gentlemen, you can not *explain* every thing: you are not infallible." Surely, it is hard for the scholastic pride of such, when the foolish things of this world—the unlearned heads—begin to amaze and confound the wise.

"But the manifestations are too low, too trivial, too absurd, too undignified!"

Indeed! Whence comes this exclamation? It proceeds from persons, both in Church and State, who profess to believe in Moses, who was found in a basket among the weeds—believe in Jesus, too, who was *cradled in a manger*, born in the presence of cows and horses! Is a matter trivial or undignified because it may have an inferior or humble beginning? Nay, I tell you truly when I affirm, that the other world *will*

be wedded to this earth—the nuptial ceremonies will be performed; and there will be "rappings" heard—much "moving of tables and chairs"—and "singing and rejoicing" at this wedding, whether you will consent to *be present* at the ceremony or not.

The New Dispensation is upon us, even at the door. It has been long and very gradually coming—coming!

> "A divinity hath often-times descended
> Upon our slumbers; and the blessed troupes
> Have, in the calm and quiet of the soul,
> Conversed with us!"

Or with some spiritual-minded man belonging to generations past; as the next chapter, devoted to the sketch of an external argument, will demonstrate.

If men loved Truth more than the honey-comb of Popularity—worshiped Principle, more than the gold which devotion to fashionable "vital Piety" brings them—then, indeed, would come the good time—the Platonic Era—when Truth and Peace, Law and Liberty, SHALL REIGN SUPREME!

THE EXTERNAL ARGUMENT.

In the present chapter I am impressed to represent, with as much plainness of speech as the subject will permit, the Possibility, the Probability, and the Certainty of Spiritual Intercourse.

First: By Possibility, is meant, the power of any thing to appear, to exist, to happen, in the affairs of men, or in the constitution of things.

Second: By Probability, is meant, the intrinsic reasonableness of any thing; the appearance of truth; a matter which is esteemed not only as possible in the nature of things, but, also, a matter which is more likely to be true than false.

Third: By Certainty, is meant, that which has transcended all the doubtfulness which inevitably lingers about things merely possible or probable—a matter proved to a demonstration; being wholly above the region of mistake or argumentation.

In this brief definition, you see the three departments of the question which I propose to state in this chapter, addressed to the faculties of Reason with which the reader is endowed. You are now, therefore, respectfully solicited to let those faculties perform their appropriate functions in perceiving, in weighing, and

in attaining to, the legitimate conclusion of Evidence which may be presented in the ensuing pages.

It may appear somewhat strange, that I should commence the discussion of this question, with the apparent presumption of skepticism on the part of the reader--begin the subject as if you were a disbeliever in the future existence of the human soul, and required evidence of this fact, before you can take a single firm step on the ground opened by the New Dispensation. You say, you "have never *doubted* the existence of the soul after death." True, as a believer in Christianity, you may never have called this mysterious doctrine in question--you always believed that this "mortal would put on immortality" in some future age, by virtue of some incomprehensible miracles wrought by the Lord of lords; yet, your mental state, after all, is the state of *neutrality*, based upon a universally-conceded ignorance of the whole question, encouraged by a faith *as* universal, amounting, in the end, to a lukewarmness of conviction, which is alike fatal to interior happiness and mental development.

The Christian should be able to give "a Reason for this hope," else, he is living on a foundation of sand, and his house of Zion can not withstand the deep, mighty torrents of rationalistic criticism which are now rushing, with the strength of the cataract, upon the entire theologic superstructure. The geologist, the astronomer, the artist, the philosopher, can not pursue his investigations a single step without encountering one or more of the sacred theories of modern theology. The fact is well known to the scholars of divinity, but the people, as a mass, know very little about this con-

flict; and so the Doctors of science have a private understanding with the Doctors of divinity, to the end that the people may be taught scientific truths, if they do not tread on the toes of Dogmatic Theology. For instance: the astronomer may teach the laws and harmonies of the planets—may explain their order, and use, and immutability—may even lecture in the pulpit, during the secular portions of the week; and he may be certain of getting a respectable audience; but, remember, he must make a very long apology for presuming to speak on a matter so unscriptural, especially for saying the least word, or implying in the remotest degree, that Joshua's miracle of the standing still of the sun was contrary to the immutable principles of planetary harmony! And so the man of science, in order to obtain an audience and live, must meekly lay his Knowledge upon the altar of superstition—a *sacrifice* to popular Theology—"take a pew" in the most fashionable sanctuary, and make an effort to become a talented and respectable citizen! By these means the false and superficial soon attain the ascendency in the world; and all faith in the higher truths of our being, gradually dies away into empty forms and godless ceremonies. These constitute a few of the reasons why I commence the question of Spiritual Intercourse, on the ground of its intrinsic possibility. Let us now proceed.

Nature is a stupendous mystery, until she declares herself to the human mind. To the undeveloped mind, every thing is mysterious; and the Sun, being the most resplendent wonder, is worshiped as the God of Power and the Source of every blessing. The idolatry

of the Hindoo is a spontaneous development in the crudest form of that Religious Sentiment which nothing can extinguish in the Soul of Man. We may grow forever in wisdom, and obtain the profoundest knowledge of existence: still, as a well of never-failing water, the internal sentiment of religion flows *up* and *over* all the faculties of thought, encouraging us to transcend the trials of Earth, and to emulate the Alps of life, even as the eagle soars above the highest clouds.

Inasmuch as this aspiring progressive tendency is found to be a universal *attribute* of man, may we not reasonably conclude that the soul, thus emulous, will ultimately reach the summit of immortal being? Man will sacrifice his comfort, his character, and his wealth, to attain to some eminence of worldly power, or mental distinction—a position which, even when attained, can only gratify the internal attribute which thus aspires. Even in his lowest condition, Man has desires which point and center far above his body, in some *higher* and *better* individuality. The animals progress also! The brute seeks to gratify the needs and relationships of the body. The paternal and maternal desires the animal seeks to gratify, often in a manner so touching and beautiful, that Man would do well to learn the lessons of protection and kindness which the lower creation teaches; yet, unlike the animal, the human Soul elevates its eyes toward the skies, implying that its Real Home is in the heavens. The desire of the private soldier to become a General; the child to emulate its Father; the ruler to become King; the patriarch to become Emperor—yea, and the desire of *Man* even to exceed *himself*—does not all this prove

the workings of that *Interior Principle of Progress* which may confer immortality on the human soul?

Nature is prophetic. Her Scriptures can not be voted canonical, or otherwise, to suit the caprices of undeveloped minds. Truth is stamped upon every sentence, and love glows from the temple of every Thought.

In the human organism, be it remembered, are concentrated all the elements and essences of surrounding Nature. Man feels a friendship, more or less remote, for every thing; because every thing has, in one shape or another, entered into his being. Solids and fluids, elements and gases, powers and essences, have climbed up the granite hills of creation, flowed through vegetables and animals, and taken up *their residence* in the human constitution. It seems that the first part of the Volume of Nature is divided into four grand chapters, viz.: 1st, The formation of Minerals; 2d, the formation of Vegetables; 3d, the formation of Animals; and, lastly (which concludes the fourth chapter), the formation of *Man*.

All the principles of the preceding ages bloom out in the human type! Creation is a beautiful sermon; terminating with a grand, glowing, glorious conclusion—the human Soul. No *novel* ever terminated so harmoniously with our best desires; no *drama*, so worthy the Divine Author. Now, let me ask, do you think creation will prove a failure? Do you think another chapter, more beautiful than the fourth, will *never* be added to the Volume of Nature?

Do you think that man is a temporary being, the mortal insect of a season merely, the *highest animal* in creation, with a soul, like a breath, destined to be dif-

fused in the vast ocean of life, or, as a dew-drop, lost in the sea. To suppose that man stands on the summit of the lower kingdom of creation, with mental powers, exalted and progressive in their nature, with NO OBJECTS beyond to which those powers might eternally rise, is to suppose a defect in the scheme of existence unworthy the character of a wise and perfect Deity. Indeed, to believe that man blooms on the mountains, like the vigorous oak, ultimately to die an eternal death, is to believe contrary to all the prophecies of God, as written upon the living faculties of the human type, and upon every thing that lives. Nature is not man's invention; is not capable of uttering a falsehood.

Now be it duly impressed, that creation is brought to a *focus* in man. The voice of Truth is heard, whispering its *first* melodies in the soul's intuitions! At first, her words are soft and low; so low and soft, indeed, that superstition is often allowed to make man doubt the voice of Truth within, causing him to lose sight of his immortal inheritance. But in the properly unfolded and virgin soul, the forces of nature are summoned to one point, and the prophecy comes forth—"THAT THE SPIRIT OF MAN IS ETERNAL." He is an unfortunate being who hears not the proclamations of his inward being, "that its nature is divine and its form unalterable." Blessed are the pure in heart; *for they shall see God.* Blessed are the truly wise, for they can everywhere read the gospel of Deity.

The possibility of spiritual intercourse is necessarily predicated upon the continued existence of the soul, with all its senses and faculties, after the material body is placed in that tomb. If you believe that the soul

continues to exist after death, then you must, to be consistent, also *believe* that that soul may return, laden with affection, back to its own native land; return to the home of its childhood, and bring good tidings of great joy to those who have ears to hear. If you believe in the soul's immortality, then, the *possibility* of that soul's revisiting the earth is established. Before birth, how many powers are reposing dormant, which, after birth, come out in full and perfect action; even so, on the ground of this analogy, how many powers lie hidden unsuspected in the soul before death, which, after death, may appear in the full force of their harmony and beauty!

The question of possibility, therefore, is naturally disposed of at this point. The spirit of man may certainly converse when out of the natural body, as it does while in it; that is to say, if the spirit is believed to be clothed with another body and still in the full possession of its present voluntary attributes. As I see the constitution of things, the intercourse between minds in this world and minds in the other, is just as possible as the oceanic commerce between Europe and America, or as the more common interchange of social sympathies, between man and man, in every-day life.

Let us now proceed to examine the Probability of Spiritual Intercourse. If I appeared before you, in this volume, as the avowed advocate of a sect or party, then it would be reasonable to expect that I should consider, only, the most favorable points of evidence, at the expense of a candid weighing and impartial statement of the objections which might be logically urged against my positions. But the true philosopher,

the honest lover of wisdom, can not be one-sided and partial in the investigation of a question which involves pro and con that may be supposed to embrace both Truth and Error. If all the objections are not considered in this chapter, and all the evidence is not summoned to appear, the omission should be referred to a deficiency of space allotted to this external argument.

Man's internal affinities, his attractions, which are born with him, inwrought in the nerves and tissues of his inward nature, yearn for corresponding ties of communion. The soul seems to ask for nourishment from an anterior source. Hence, man is naturally a religious or spiritually inclined being, demanding, by virtue of a strict moral necessity, the assistance of mind superior to his own. Every man, in his best moments, has an *Ideal self* to which he aspires—a spiritual magnet, so to speak, drawing him onward and upward above the crudities of his animal nature. Now, therefore, is it not reasonable to suppose, that this interior desire of the soul has its appropriate gratification?

The term "inspiration" is, surely, not void of meaning. It signifies the inflowing of thought—the breathing in of sentiments. It is certain that just in proportion as the sensibilities of our minds become unfolded, so will the love and wisdom of the Higher Spheres flow in to elevate the affections and intellect. Every mind possesses the same attributes. Nature's Author is no respecter of persons. His Spirit is general and universal; embracing the low and the high, the animal and the human, the falling sparrow and the ascending seraph! And so, also, is his inspiration universal; illuminating every thing according to its condition and

capacity. His Laws are unchangeable—operating the same everywhere and at all times—consequently, as a law of mind, is it not reasonable to conclude that the harmonious and virgin brain may be *the medium of spiritual illumination?*

The Prophets of the east, the early bards, the great masters of music: did they not speak and write as by inspiration? The principles and paintings of invisible artists were impressed upon the *interiors* of those eminent men. Their productions glow with a divine radiance. True, they had imperfections; but such serve to prove to us the impossibility of obtaining *infallible truth* through human mediums; they serve, moreover, the next high purpose, viz.: that of teaching us invariably to use the reason-principle in perceiving and obtaining Truth. Pythagoras, Plato, Socrates, Jesus, Swedenborg—those minds, together with hundreds of others known to history, gave evidence of inspiration in matters of Philosophy and Religion, far transcending the wisdom of the generations in which they lived.

Here let me inquire: What is the probability in the case of these minds? Is there any thing intrinsically unreasonable in the hypothesis, that they received thoughts from some *interior* source—from *spirits* who once resided on the earth? Else how could these human beings have accomplished so much *superior* to their brethren?

Bible History is replete with testimony bearing directly on the subject of intercourse between men and angels. The term "angels," in the original, signifies "messengers," or "delegates," "bearers of dispatches,"

&c., and does not necessarily always mean celestial personages, as most readers suppose. Nevertheless, the Bible is indomitable in its affirmation and advocacy of spiritual communications.

Daniel, the author of one of the Jewish books, says: "I, Daniel, was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, till three whole weeks were fulfilled." You perceive and learn by this language, that Daniel was religiously observing, for three weeks, Grahamite and temperance principles. This method I have found by experience to be *the only way* to promote physical harmony and mental susceptibility to spiritual impressions. At the end of three weeks' fasting, Daniel says: "Then I lifted up mine eyes, and looked, and behold a certain man, * * * whose face was as the appearance of lightning, * * * and the voice of his words was like the voice of a multitude!" And forthwith Daniel passed, he affirms, into "deep sleep," with his "face toward the ground." While in this interior magnetic condition, according to the account, the angel spoke into the spiritual ear of Daniel, when the following interesting communication was accordingly made:—

"Fear not, Daniel; for from the day thou didst set thine heart to understand, and to chasten thyself before thy God, *thy words were heard*, and I came for thy words," &c. That is to say, in plain English, that when Daniel had *become temperate in his eating and drinking*, and began, in a proper state of simple-mindedness, to *pray to a spiritual source* for aid and wisdom, then his guardian spirit came nigh and imparted instructions. This same principle of internal purifica-

tion and prayer is acted upon elsewhere, and, in our own day, hundreds of spiritual instructions are accordingly received by minds thus prepared.

Among other spiritual communications recorded in the first books of the New Testament, is one relating to the physical preservation of the infant JESUS, from the destroying hand of the executioner. "And the angel of the Lord appeared unto Joseph in a dream, and said: 'Arise, take the young child and his mother, and flee into Egypt.'" Now, the sequel of the history proves that the spiritual instruction resulted in *good* to all the parties interested. I could adduce still further, from the experience of living persons among us, instances of salvation from frightful accidents, illness, and misfortunes, by means of instructions received in a manner precisely identical with the foregoing.

The second chapter of Luke contains a very consoling and prophetic communication dispatched from the other world to the earth's inhabitants. And, as heretofore remarked, clergymen and congregations who reject every thing like the probability of modern manifestations, nevertheless *read*, and *preach* from, and openly profess to accept *this communication* as the word of God to Man—thus exposing themselves to the severe criticism of consistent and intelligent minds.

It appears from the above account, that the shepherds who were keeping watch over their flocks in the fields, were, to some extent, mediums for the odic manifestations—also, for clairvoyance or seeing with the spiritual perceptions. The language, however, in which the relation is clothed, is quite unscientific and eminently oriental. It is very beautiful, and should be

quoted entire. Here it is: "And there were in the same country, where Jesus was born, shepherds abiding, keeping watch over their flocks by NIGHT!" [It is a curious fact, often remarked, and which I will try to explain hereafter, that almost all spiritual manifestations occur at "night," frequently without artificial light. The Bible accounts are uniform in their testimony to this peculiarity.] "And, lo, the angel of the Lord came upon them, and the *glory* of the Lord shone round about them, and they were sore afraid. And the angel said unto them, 'Fear not, for, behold, I bring you *good tidings* of great joy, which shall be unto all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord.' * * And suddenly there was with the angel, a multitude of the heavenly hosts, praising God, and saying: 'Glory to God in the highest, peace on earth, good will toward men.'"

Now, what can be more *reasonable* than that this spiritual communication was really made to those simple-hearted shepherds? Is it not more likely to be true than false? In a word, to meet our argument, is it not probable that this testamental account is grounded at least in a substratum of truth? If you grant this point, then you are ready in mind to believe that spirits *can hold open intercourse* with mortals—even with the keepers of cows and horses—whenever there is some good thing to be accomplished by it. Let us have the truth; it will render us free as birds; as democratic as the universal spirit of Deity itself. I desire to impress upon you the PROBABILITY of a correspondence between spirits both *in* and *out* of the material body.

Testamental history, I well know, is considered to be exceedingly apocryphal by many investigating minds; and the intelligent external critic begins to associate Bible texts with the fabrications of Monks and Priests; still, there remains, in the straightforward simplicity of the narratives, a certain *sphere of truthfulness* which strengthens the "Probability" designed to be presented.

I am fully impressed with the historic fact, well known to the ecclesiastical antiquary, that the present books of the Bible were brought together under very suspicious circumstances. I know that the "original," to which doctors of divinity so often refer, *was destroyed* soon after copies were taken; and that all we now have is referable to the work and compilation of the early scholars. The various gospels and epistles were bound together at the close of the third century, and these then formed the New Testament; but this collection did not contain either the Acts of the Apostles or the Revelations. The Acts were added to the collection as soon as they were found, in the year 408. The Revelations were added in the year 565. And subsequently several other changes and discoveries were made. Now, all this, as I am free to confess, throws a mantle of *doubt* over the alleged verity of the supernatural accounts of the Bible; but still, as I now appeal only to the *probability* of the case, I again ask: do not certain instances of spiritual intercourse, detailed by Daniel, Matthew, and Luke, seem to be intrinsically reasonable —especially, when viewed in the light of numerous modern analogies? If they do seem reasonable, then the point of "probability" is established; and we are pre-

pared to take another step forward in the present inquiry.

We come now to the third external consideration, viz.: to weigh the facts with strict reference to the certainty of spiritual agency in the production of modern manifestations. The principal object is to determine the external facts in the premises; not to consider the doctrines inculcated, nor to tarry with the logical conclusions to which we are conducted by their significance. The doctrines and significations, therefore, are deferred to subsequent pages. And the reader's attention is particularly solicited to the facts, as developed in America within the past two years.

It has already become a matter of undisputed history, that the "mysterious noises," so called, broke out originally in Western New York. They came forth frequently, wholly unsolicited, and under a great variety of circumstances; which precluded the supposition of the possibility of physical or mechanical causes. Every description of hypotheses has been resorted to, and charges of imposture have been preferred against the parties connected with the noises; but the true "explanation" still lies concealed within the veil—and so, to the reputed wise and the bigoted, alike, the development remains folded in impenetrable mystery.

Now, if the whole mystery were strictly *confined* to Western New York, *there would be more ground for the presumption of human contrivance and fraud.* The world has a right to be suspicious—to call in question every extraordinary statement or profession: first, because many "pious frauds" have been passed in

the world for verities; second, because doubt and skepticism best try and develop the intrinsic strength and truth of any question.

But what *are* the historic facts? They are briefly these: The "noises" soon began to answer questions, sometimes like the tickings of the telegraph when thoughts are transmitted from one end of the wire to the other. Intelligence was openly demonstrated as producing and conducting the sounds. Answers were as readily received to questions put in the silence of the mind as when pronounced audibly. All this is so well attested by competent witnesses that, to doubt the facts, is to violate the plainest principles of human testimony.

But again, even if the honesty of the parties be not questioned, there still remains a troublesome doubt respecting the causes of the manifested intelligence. There may be principles of physical or mental economy, or of both combined, of which we have been hitherto ignorant capable of producing many of these developments. "There may be," says the thinker, "for aught we know to the contrary, certain unconscious involuntary emanations of our being—certain hidden dynamics and projectile forces—which may act with all the semblance of the conscious volition of an intelligent spirit." This is reasonable enough, and may hereafter come into an explanation of many things which have so mysteriously occurred; nevertheless, are we not absolutely driven back into the mystic region of *uncertainty*, when we call to mind a matter (which is too much overlooked), that the "mysterious noises" in Western New York spelled out that these same "sounds"

would be made in other States of the Union; and that *it was not long before this strange prophecy was fulfilled to the letter!* With this *fact* before us, what can we say? Shall we still appeal to *fraud* and *collusion* to help us out with an explanation? Shall we say that the "trick" was divulged to certain persons for purposes of obtaining money? This presumption falls to earth by the weight of its own inconsistency. The superficial motive of pecuniary gain could not have caused the extensive diffusion of these mysterious signals; because, even the commonest mind knows that such wide-spread competition is fatal to monopoly or emolument in any pursuit.

Since the appearance of the "noises" in New York State, the manifestations have unexpectedly come out in nearly all the Northern States—on hills and in dales, in villages and cities. What does it all mean? As the forms of these manifestations exhibit a vast variety, it is very possible that some of them, at least, are explainable on purely natural scientific principles. Mediums for tipping, for speaking, for writing, for impersonation, for manipulating the sick, &c., have increased in numbers, and come out like the flowers of June. But as an incontrovertible evidence, to the sensuous mind, of phenomena which *can only be explained on spiritual principles*, I refer exclusively to the recorded manifestations of physical force.

Instances are on record where the table, situated within a circle of twelve or fifteen persons, has been seized by an invisible power, and raised nearly to the lofty ceiling of the apartment. Externally I have seen the table shaken by this power like a leaf in the wind.

A thrill of pleasure, as it were, sometimes darts through the solid board—compelling the atoms, composing it, to dance and vibrate with the emotions of conscious joy, springing from the cause.

Instances are also established, as historic facts, where the heavy dining-table has been gently drawn up from the floor, with a load of human beings upon it, weighing, in the aggregate, not less than one thousand pounds. The time, place, and witnesses will be furnished in the sequel. The rolling away of the huge stone from the mouth of the sepulcher, by alleged angelic instrumentality, begins to appear, in the light of these developments, a far more reasonable or probable occurrence. The deep sleep into which the soldiers were thrown when the body of Jesus was taken from the tomb, corresponds almost entirely with the *magnetic slumber* which spirits are supposed to induce on certain persons when something is to be accomplished in their presence

Instances have come under my own outward observation, where the "sounds" occurred on the table, under it, on the floor, and on the walls of the apartment, in broad daylight, with the room nearly full of skeptics: and so loud were those vibrations, that they could have been heard at a distance of ten rods, or more, answering questions, both mental and verbal, in a manner strictly convincing and perfectly demonstrative of spiritual agency.

These are facts. Similar instances are of daily occurrence in various portions of America. They are becoming familiar as household words; and no reasonable mind presumes to *doubt* them now, any more than the actual existence of Washington City. Upon these

facts, therefore, is grounded the certainty of Spiritual Intercourse. This certainty is made doubly certain by the fact that no solution, except a *spiritual* one, can possibly cover all the phenomena which come under the denomination of *sounds* and *movings*—exclusive of a world of other manifestations of a vastly different order and higher import, hereinafter to be delineated.

To affirm that the human brain can project an electric or odic force sufficient to move heavy tables, and to move them, too, in such a way as to respond to questions put mentally by the medium or by others, is to say a thing which far more taxes human credulity than the spiritual solution of the matter.

"The hypothesis that these phenomena have their origin in some hitherto latent action of Electricity, Magnetism, or any other natural and physical force, creates many more difficulties than it overcomes, and is also inconsistent with some of the best-attested facts.

"In like manner, the idea that those phenomena are caused by some unconscious, involuntary mental action of some person or persons still in the body, is equally unphilosophical, equally at odds with the attested facts, and equally open to the objection that it magnifies the marvel it professes to explain. To say that a table which sustains itself on two legs, or one, or none, at the request of some persons near it, and responds intelligently to a dozen various questions as they are asked, is impelled so to act by Electricity, or Magnetism, or some mental impulse of an individual wholly unconscious of such influence, is to assume as true what is

incredible, because contrary to the world's uniform experience and to all the known laws of causation."*

The spiritual explanation teaches, that the external effects are always produced through the intermediation of certain latent powers within the folds of the brain and constitution of man. The facts prove this solution to be certain to a demonstration. This I affirm, solely on the ground of *intrinsic evidence*; not from any additional knowledge which I may be supposed to have obtained in the superior condition. I have learned very many things of late about this subject—such as the causes of contradiction, the ultimate design of the spirits, &c.—which I shall hereafter detail and present. But now I appeal only to your reason-principle. Are not the facts clothed in the profoundest mystery, unless we adopt the spiritual hypothesis? The certainty of spiritual intercourse is as perfectly demonstrated by the rappings and movings (which have occurred in various American towns and cities within the last two years), as any thing which *facts* can possibly substantiate or verify. If nothing more convincing should ever occur; still we can refer to those plain *historic facts* as unmistakable evidences of the visitation of immortal spirits to the homes of the children of Men.

In the entire history of mankind no moral or social advancement has so powerfully marched ahead of, or soared so entirely above all derision and futile attempts at refutation, as the mysterious phenomena

* Extract from the Report of Rev. Charles Beecher on the causes which have produced the effects "*in the sphere of facts*" for which Spiritualism is now so widely and favorably known.

of our era. The pomp, glory, and circumstance of the great men of the world, their combined influence and reputation for skill and wisdom adequate to any problem, have had scarcely any prejudicial effect upon the progressive development of the New Dispensation. Like the onward flow of the mountain torrent has been the march of the super-mundane manifestations. The Dead Sea of superstition will soon roll its gloomy waves away from the vital currents of living men. The popular Gomorrah of creeds and dogmas—the existing forms of theology and religion, with their lofty towers of superstition and ascending spires of dogmatism—will surely sink beneath the sullen surge of oblivious death. And we rejoice! Why do we rejoice? Are we elated with the prospect of victory? Do we rejoice because success will crown our struggles and efforts to be free? Not to this end; we have vastly more noble reasons for rejoicing with joy exceeding all speech.

In the first place, the manifestations open to our contemplation the immensity of human capability. The opinion that man is "fearfully and wonderfully made," is gaining influence each succeeding day. That man has "some new law of mind," not made manifest in former times—that he is more diversified and subtle in his attributes than the school men or metaphysicians have been led to imagine—is the conviction now of thousands who a few years ago entertained the most degraded opinions of their fellow-men. A writer in the *Investigator* says: "Not long since you (the editor) published for me an article on 'Spiritual Rappings.' I then regarded it as being all villainy and folly, or

deception and delusion. But since I wrote that article, my mind has undergone a great revolution on that subject, at which I am myself very much astonished. Six weeks ago I should have thought it *impossible* for me ever to believe what I *now* believe in regard to this subject." This confession emanates from an investigating intelligence. He has persisted in searching, and concludes in the following words:—

"I do not make up my mind hastily; yet what I have seen removes many of my *objections* to the Bible; for I now have evidence that sorcery and magic and witchcraft and soothsaying and incantations and enchantments *may not be*, as I have long thought they were, mere phantoms of the brain, but sober realities. The Bible and all ancient writings are full of these things. What I have seen, also, *gives me a better opinion of the human race*; for it shows me that there has not been so much villainy and deception and delusion in the world as I have long supposed. I have been frequently astonished at the revolution in my opinion."

The beneficial tendency of the manifestations, therefore, to enlarge our knowledge of the attributes of human nature, can not be questioned. Hundreds who disbelieve the existence of the spiritual world, and repudiate the entire spiritual explanation of the phenomena, still admit the existence of the manifestations, but trace their causes, as they assert, to laws and principles within and about the human mind. The intelligence manifested compels the materialist to this conclusion. Hence he is forced to place a higher estimate upon the organic qualifications of the brain, and

to accept the doctrine of progressive development in reference to the growth and unfolding of the human mind. The old towers of metaphysical speculation, therefore, crumble and fall in hopeless ruins at the slightest touch. The mind of man is really a new discovery. It seems to live a new life—being as it is a wondrous vital battery—with every particle a magnet. Wise men look at the spirit of man with ever-increasing surprise. A short-sighted priesthood may brand the soul as degraded and hideous before the Supreme Intelligence, unless converted to the authority of some creed, and a worshiper at the shrine of Orthodoxy; yet dimmer and dimmer, as the days pass by, is the force of Terror presented to the mind, and a "Love which casteth out all Fear" is being rapidly developed for individual man. All nations and distinctions are embraced in the thought of "Brotherhood." And this Thought is laid upon the altar of every heart by the manifestations. Here, then, is one reason why we rejoice, and pray evermore for the advancement of natural spiritualism, or for the eternal triumph of a rational religion—without witchcraft, without superstition, without miracle. For the first effect manifestly is to open new fields to the human mind, and exalt man's knowledge of his kind.

In the second place, the manifestations furnish us with insurmountable arguments against the assumptions of the priesthood. The orthodox doctrine, that the portals of heaven were forever closed at the moment when the last sentence of the Apocalypse was written, is put into *an endless sleep* by the unfolding *Light* of the nineteenth century. The doctrine proclaimed every

succeeding Sabbath, that all necessary revelation is behind us: that we must repose, like unreasonable but confiding *babes*, upon the bosom of patriarchal and biblical authority, is overthrown for evermore by the thousands of equally good revelations daily made to us. The Religion of the priesthood is founded on memory—a remembrance of the sayings of Moses and the prophets—a sacred recollection, well-trained to the purpose, of what the Evangelists have written and what acceptable Commentators have said of them. As well might a tree grow on the iceberg. Memory is not the basis of true religion. If man can not be religious as easily as he breathes or walks or sleeps, by the daily exercise of the powers and attributes of his nature, then there is some defect in the divine order of the Universe. Religion is Happiness, arising from individual harmony and the consciousness of having done some good, and no harm, to mankind.

The yoke of the theological despotism is hard to bear. Millions of professing Christians have bowed down, terror-stricken, to the Superstitions which priests have preached as divine truths. The realm of Rhadamanthus is not more full of imaginary sufferings of the Eternally Lost than is existing theology of tremendous absurdities. Men, no better than other members of humanity, are educated to be dogmatic.

Certain forms of ideas are put into the student's mind as gospel essentials. He learns them by heart, and soon ties the *white cravat* about his neck as the credential of office and qualification. He then exercises before the mirror to learn the art of graceful gesture, prays aloud his memory-prayers to cultivate the into-

nation of his voice, preaches a few sophomoric sermons in country churches to acquire the requisite amount of self-assurance and pompous egotism; and now the young clergyman has graduated fairly into the kingdom of dogmatism. He advocates the dignity of the priesthood and its essentiality to the existence of morals and civilization. His congregation soon begin to believe every thing he says, "because he's been to college!" He has studied Greek and Latin; has read "Horne's Introduction to the Sacred Scriptures;" has translated pages from Horace; has written an "elegant essay" on the sermon on the mount; has sown all his "wild oats" before other young men knew they had any to sow; has produced a "beautiful poem" on Belshazzar's Feast; has explained the exact mode of Elijah's or Enoch's physical translation; has acknowledged himself to be eternally pledged to think precisely as the school men have taught; has sworn everlasting fidelity to the creed of his sect; and so the authority of the Priest is manufactured. And so are made our task-masters: men who, generation after generation, are permitted to denounce *all pleasure* as Satanic—all cheerful singing and dancing as sins—converting the beautiful world so adorned and fitted for the entertainment and happiness of all, into a gloomy probationary state, a miserable prison-house, full of sufferings and useless terror!

In view of this, we rejoice at the manifestations. With one all-crushing blow they strike all priestly dogmatism into silence! Past revelations are borne on the bosom of the rolling flood to the table of every spirit-circle. The Present reveals the Past. The key, of all miracle and soothsaying and strange occurrences, is

placed in our hands. We may go forward, without a priest, and unlock the mysteries of former ages. Here is another reason why we welcome the manifestations.

In the third place, the manifestations constitute a most powerful innovation. They form a positive opposition to the successful spread of ignorance and bigotry. Because they go to the altar of the family group. "Come, let's have some fun," says one. "How?" inquires the other. "Let's form a spiritual circle," suggests the third. "Agreed," responds the fourth. Flushed with mirth and excitement, the family members seat themselves around the well known dining-table, which, its character for honesty being long established, is at once beyond the possibility of mechanical deception and the suspicion of being party to any modern fraud.

The family remain seated a few minutes; then says one, "Let's call up the spirit of our old dog."

"Table! will you tip if we ask questions?"

To the consternation of the party, the table tips a short angle and returns to the floor, as significant of consent. "What can it be?" asks one. "Nothing, but electricity?" says the other. "How do you know it's electricity?" "Why, don't the papers say so? And don't you know, I had a long talk with 'our good minister' the other day, who told me that it is electricity, and nothing else!" "Well," responds the first "let's have some fun. Let's call up the spirit of our old dead dog."

"Boss! are you here?"

All is silence! The effect of the previous surprise has not departed. The evening lamps are lighted, but there is *something* strange in the thought of seeing a table move without assistance from tangible hands.

Slowly and noiselessly at one end it rises from the floor, and, by returning, produces three sounds, meaning "y–e–s."

"Boss! give us a communication. I'll call the alphabet, and write it down."

Slowly, the table begins its mysterious work. The spelling goes on, and the following is received:—

"DEAR FRIENDS, I AM HAPPY TO MEET YOU ALL: TELL MOTHER TO WEEP NO MORE WHEN SHE THINKS OF ME."

The work is accomplished! The family is silent! A mysterious quiet pervades the apartment, which nothing disturbs, except the low sobs of joy awakened in the mother's breast. The good minister's electrical explanation has "departed this life," and the truth—plain, simple, natural, philosophical, without miracle—stands before them incarnated, so to speak, in the old well-known dining-table. And all the newspaper articles in the world can have no disturbing influence upon the *new faith* of that family. The mother now can say, in the impressive language of Longfellow:—

"Then the forms of the departed
 Enter at the open door,
The beloved ones, the true-hearted,
 Come to visit me once more.

With a slow and noiseless footstep
 Comes the messenger divine,
Takes the vacant chair beside me,
 Lays her gentle hand in mine.

And she sits and gazes at me
 With those deep and tender eyes,
Like the stars, so still and saint-like,
 Looking downward from the skies."

On the page twenty-seven of my former volume,* may be found the philosophy of the causes of such a communication as above detailed. We are *negative* to our guardian spirits; they are *positive* to us; and the whole mystery is illustrated by the workings of the common magnetic telegraph. The principles involved are identical. The spirits (improperly so called) sustaining a *positive* relation to us, are enabled through mediums, *as electric conductors*, to attract and move articles of furniture, vibrate the wires of a musical instrument, and, by discharging, through the potencies of their wills, currents of magnetism, they can and do produce rappings, on principles strictly analogous to the magnetic telegraph, and may move tables or *tip* them, to signify certain letters of the alphabet. The exact process by which these spiritual currents of magnetism enter solid substances, will be hereafter explained.

There is always a supermundane circle *corresponding* to the structure and condition of the circle on earth. And each guardian mind in the *spiritual group* contributes its proportion of magnetic emanation, to form a line of communication, just as each person in the *terrestrial group* lends his or her mental and physical influence to *mediumize* the table. Thus there is an earthly terminus and there is a spiritual terminus to the *fine thread of magnetism*, which perforating and

* "*The Philosophy of Spiritual Intercourse*"—A pamphlet containing a description of manifestations at Dr. Phelps', in Stratford Connecticut, also a full account of how the communications were first attempted by Dr. Franklin and others.

passing through all intervening substances, accomplishes the wonders herein described.*



THE PHENOMENON OF TABLE-MOVING.

This is no fancy sketch; it is paralleled by many instances on record. But it is not always that a circle

* The above engraving is designed expressly to illustrate the process of *table-moving*, as accomplished on principles already explained.—Ed.

formed "for fun," or composed of persons disposed to trifle with and ridicule a blessing, can get good and convincing exhibitions of spiritual power. The evidence once received is stronger than any clerical opposition. Now the door is open to further inquiry. The convinced mother will begin to read the spiritual literature, which, although composed of as many and various books as the apocryphal chapters of the first Bible, is nevertheless liberalizing in its tendency, and helps on the work of moral reform. Here, therefore, is another reason why we rejoice at the spread of the manifestations.

In the fourth place, the manifestations serve the important purpose of diverting man's attention from the money-getting avocations of every-day life. From the world of effects he turns to the world of causes. This world is a kind of magic-lantern. Its phantasms and spectral projections, its laws, objects, and scenery, are simply representations of corresponding phenomena in the spiritual world. This life is but the A B C of an endless being. The great Temple of mystery is com-

vated above the cloud region, is seen the spirit-circle in telegraphic correspondence with the mundane party in the lower story of the dwelling. The influence from the upper circle is seen passing down through the roof and floors to the surface of the table, where it imperceptibly radiates and emits invisible rays in every direction, and fills the *substance* of the table as water saturates a sponge. This is a true copy from nature. The descending line, it may be remarked, proceeds in an *oblique* direction, in order to exert a leverage influence on the substance to be moved. But when the "sounds" are desired to be produced, this line descends almost perpendicularly, as will be hereafter shown. The diameter of this magnetic current, which is fine and very strong as I have frequently seen, varies in size from that of a knitting-needle to a child's little finger.

posed of innumerable planets, or globes, like the one we now inhabit. Our *earth* is but *a small stone* in the everlasting structure of the Universe; it is but *a basement window* in "the house not made with hands." The manifestations have the effect to change man's estimate of existence. From the miserable theory of a Godless universe, from the idea that *life* and *time* are mere money-making conveniences, from the belief that the doctrine of Immortality is but the wild delusion of the Poet or the extravagant dream of the enthusiast, the mind is suddenly—sometimes too suddenly—awakened into a conception of the universe as a living whole, and this every day life as a commencement of an endless existence! It is deplorable that a sudden inbursting of *light* should so dazzle the perceptions, and intensify the emotions of any soul, as to *cause* a temporary aberration of the intellect. But so it is. "This beautitude comes in terror, and with shocks to the mind of the receiver. 'It o'erinforms the tenement of clay,' and drives the man mad; or gives a violent bias, which taints his judgment." I can not even wish it were otherwise; for I behold this law of martyrdom throughout nature. Earthquakes improve the physical aspect of the globe, and, by eliminating new principles, purify the air we breathe; yet countless hosts of human beings have sunk to one common grave by the operation. But of this I will again speak. The sudden awakening of the grief-stricken and lonely mind to the consoling belief that the broad meadows visible are but symbols of spiritual and invisible realities—that hills, valleys, rivers, seas, music, birds, love, friendship, organic life, are but hieroglyphic representations of

eternal actualities in the world of Causes—can have but one substantial general effect—viz.: to make man a lighter, better, and happier being. Here, therefore, is still another reason why we rejoice at the spread of the manifestations.

In the fifth place, the manifestations have a powerful influence, as yet quite unsuspected, toward the equalization or equilibrium of mankind. There is a supercilious, weak-minded Aristocracy gaining ground in America, both in church and state, whose chief ambition manifestly is, to create and fix an everlasting distinction between the rich and the poor—between a graduate of college and the student at the common school between the high born and low born in society. This error of misdirected minds has fastened itself upon the priest and the sanctuary. It has contaminated those who worship at the foot of the cross. They realize an unpleasant repugnance at the thought of being associated in heaven with the converted libertine or the repentant murderer. They rather pray to be numbered among the jewels—to fellowship with the "just made perfect"—to be considered as the aristocracy of paradise. Now this desire to be beautiful, exalted, and refined, is a prayer which all should cherish as the words of inward prophecy. But when this holy desire is degraded, by the undeveloped possessors of money, fine dwellings, and worldly advantages, into an odious distinction between the rich man and the poor man, between the ragged workman and the tailorized consumer, then surely it is quite time that a New Dispensation should dawn over the land—rolling up the curtain hanging between truth and error.

The manifestations occur in humble places. The carpenter's son, the cordwainer's son, the tailor's son, the son of doubtful parentage, and the working-maids, are the torch-bearers to the Newness! The glorious sun pours down his golden light not more cheerfully upon the rich man's palace than upon the poor man's cabin. Heaven spans the brotherhood of kingdoms. The *poor* man's child has a mind which, as well as the mind of the *rich* man's child, is a portion of the Infinite Essence. And so far as this Divine Essence is concerned in the production of the human type, "it is no respecter of persons"—impartiality and equalization stand conspicuously forth. And even so, among the new developments of the age, stand side by side the plebeian and patrician—the reputed saint and the reputed sinner—involved in the same great work of social and moral reform. The illiterate and humble working man, sequestered from public knowledge, no sooner becomes a medium, and passes through the indefinite phases of primary experience, than we hear of some "Rev. Dr. ——," favorably known as a scholar and truthful man, going through the same identical experience—declaring the cause to be the "Adversary of souls," and unsafe for human investigation.

It would seem to be a universal law, that the sweetest flowers grow in the vales of humility. The "manger" is ever the cradle of a Saviour. The friends of humanity are rarely born under the palatial roof. "The poor tallow-chandler's son," says Bishop Doane, "that sits up all night to read the book which an apprentice lends him, lest his master's eye should miss it in the morning, *shall stand and treat with kings;* shall bind

the lightning with a hempen cord, and bring it harmless from the skies." The imperious and supercilious merchant is startled with intelligence that his "clerk" is a medium. The college-bred priest—full of shadowy notions of the other world, and yet as dogmatic about it as a Calvin—is awe-stricken to learn that mediums have come out from his own congregation. The proud wife of the respectable banker is humbled by the news, that her absent daughter is a "very interesting medium for the sounds," and the family are of necessity forced to concede something favorable to the New Dispensation.

Thus again do we *rejoice* at the spread of the manifestations. Call them what you will—"unpleasant," "ridiculous," "absurd," "nonsensical," "magnetism," "a new law of mind," a "demonological delusion," or any other name; nevertheless we welcome them as the premonitory signs of a mental and social Revolution, which shall exalt man, open his understanding, blend the nations, annihilate superstition, and render this world a *lighter, better, happier* habitation for the children of men. We do not look for infinite and perfect wisdom through the manifestations. The communications are occasionally replete with extravagant promises. Many of them are not superior to the mental capacity, nor much different from the structure of the mind, of the medium. The ideas are few; the words innumerable. The orthography is sometimes defective; the grammar is frequently unfinished; the thoughts without breadth or point. *But these are exceptions.* The rule is the reverse of this. The question, however, turns upon another center—*i. e.*, the influence exerted by these new

developments upon the institutions of society. I think I have sketched the good already appearing and likely to be done.

We welcome them as the glimmerings of another sphere. We welcome them as a beautiful mystery, without miracle, as a bursting of light through the thin crust of ordinary existence, without superstition, opening new passages in the universe. We welcome them, with all their sudden transitions from the grave to the gay, from the horrible to the grotesque and absurd, as a demonstration in favor of Freedom. We welcome them as a banner of promise unrolled across the horizon, bearing this glorious device: *Emancipation from all Fear and Superstition.*

The doctrine of the progressive development of man's organic and mental nature—the legitimate doctrine that the next state of existence is a perpetuation of, and improvement upon, this, the rudimental—furnishes the mind with all adequate explanations of contradictory and boisterous manifestations. It may be laid down as an immutable law, that the less developed a spirit is, the more adequate is its power to move and act upon inorganic and terrestrial substances. A physical spirit, so to express it, is one who can readily cast its will-power, and personal influence, upon certain media—causing them to gesture, impersonate, speak, &c.—while a more fully-developed and perfected spirit can not do any thing of this character, except through intermediate powers, or by proxy.

And furthermore, the law may be accepted, that every person has a particular guardian spirit, which—whenever that person is in a situation to receive any

special influence or instruction—is ever ready to communicate; and this guardian, let it be recollected, is constitutionally and phrenologically *congenial* to the earthly charge—that is, the two are similar in organization, inclination, and desires, with this exception, that the guardian is always better, wiser and more advanced, enough so in truth to be *positive* to the terrestrial mind. This fact is illustrated in the likeness visible between many *thoughts* and *words* employed and communicated by Galen, and those common to myself—our mental conformations being considerably analogous. Hence there is discoverable, in all media, a general sameness of ideas—or, as it were, a similitude between thoughts spiritually derived and those drawn from the medium's own brain—giving the external investigator the impression of self deception in the subject's mind.

It is, therefore, an unwarrantable thing to look for perfect wisdom, or for instruction much superior to the mental development of the medium; because, when the whole field is carefully examined, it will be found that persons in this world do not, as they suppose, communicate promiscuously with Swedenborg, Washington, and other illustrious minds, but always *immediately with their own particular and congenial guardian spirit*. If the higher spirits desire to impart thoughts, they do so by attorney. A long chain of "mediums," is at times formed between some exalted mind in the next sphere and a person on the footstool—but the spirit in closest sympathy with the earthly mind, is its own congenial protector. For an illustration, and I may add, a *fulfillment*, of this law, the reader is referred to

the preceding volume, page fifty-seven, where may be found this sentence: "A high society of angels desire, *through the agency of another and a more inferior society*, to communicate in various ways to the earth's inhabitants." Here, you perceive, spiritual media are acknowledged to exist, as well as terrestrial channels—the immediate spirit being, in almost every instance, the guardian of the person communicating. If these laws of interpretation be accepted, together with much to be hereafter said, the reader will find no difficulty in extricating his mind from doubts, arising from contradictions.

HOW TO OBTAIN PHYSICAL EVIDENCES.

Physical evidences are useful as incentives to investigation. These evidences may be either compound or simple. The demonstrations may occur in all parts of the room, or be confined to the immediate vicinity of the table, the circle, and mediums. All this is determined by the success of the circle in the act of mediumizing the table, the room, or the subjects of the demonstrations. The substratum of vital electricity necessary for successful *physical* evidences of spirit power, is the chief reason why many persons accept only the *electrical* explanation of the consequent phenomena. There are very few who understand how wonderful a galvanic battery is the physical constitution of man. In my various works may be found references to this remarkable fact. The *modus operandi* of the

generation of this organic electricity is thus correctly set forth by the distinguished Dr. Gregory in his work on chemistry:—

"The remarkable fact of the existence, in all parts of the body, of an alkaline liquid, the blood, and an acid liquid, the juice of the flesh, separated by a very thin membrane, and in contact with muscle and nerve, seems to have some relation to the fact now established of the existence of electric currents in the body, and particularly to those which occur when the muscles contract. The animal body may be regarded as a galvanic engine for the production of mechanical force. This force is derived from the food, and, with the food, is derived from the solar rays. A working-man, it has been calculated, produces, in twenty-four hours, an amount of heating or thermal effect equal to raising 14,000,000 lbs. to the height of one foot—heat being one form of mechanical effect. But, from causes connected with the range of temperature, he can only produce, in the form of actual work done, about as much mechanical effect as would raise 3,500,000 lbs. to the height of one foot, and that in twenty-four hours. Even this is a prodigious amount of force; and whether we regard it as derived from heat, electricity, or chemical action, it is ultimately derived from the luminous solar rays, on which vegetation depends."

The spiritual theory is forcing materialistic minds into intimate fellowship with the electrical attributes of the body. We hail the dawning of this better knowledge of man's nature, because on this alone can securely rest a philosophical understanding of the prerequisite conditions of spiritual intercourse. The phenomenon

of *lighting gas with the tip of the finger* is a beautiful experiment, illustrating, in a most convincing manner, the electrical atmosphere (*aura*) surrounding the body, whereby spirits approach and act upon the media. The *Tribune* says:—

"This is a feat anybody may perform. Let a person in his shoes or slippers walk briskly over a woolen carpet, scuffling his feet thereon, or stand upon a chair with its legs in four tumblers, to insulate it, and be there rubbed up and down on the body a few times with a muff, by another person, and he will light his gas by simply touching his finger to the tube. It is only necessary to take the precaution not to touch any thing, or be touched by anybody during the trial of the experiment. The stock of electricity acquired by the process we have described is discharged by contact with another object. A second person must turn on the gas while the other fires it. The writer has lighted it in this way, and seen it done by children not half a dozen years old. We are all peripatetic lucifer matches, if we did but know it."

The full and unequivocal discovery of the electrical attributes of man is equivalent to a scientific acknowledgment of the *primary* conditions on which we base our philosophy of spiritual intercourse—especially, the physical demonstrations. There is a remarkable difference in persons with regard to electrical susceptibility. "Persons," says Kerner, "highly susceptible of electrical influences, are often cured of their maladies by a change of residence; whilst others of the same description, frequently from a like cause, fall into sickness which the physician can not account for. Pappoff

a man spoken of by Amoretti, who was very susceptible to electrical influences, and who suffered from convulsions, was cured merely by a change of residence. Pennet, a man of the same susceptibility, could not go to rest, in a certain inn in Calabria, till he had wrapt himself in an isolating cloak of waxed cloth."

The condition of man's constitution remains wrapt in mystery. Incomprehensible and undefinable, man emerged from the unfathomable vortex of divine vitality—a projected embodiment of an all-animating Spirit—the greatest living wonder. How fearfully—how wonderfully made! He is inwardly a spirit: externally a spiritual manifestation. If the demonstrations of invisible intelligence are marvelous, man is the origin of those marvels. Is man a chimera? Is man's existence a fiction? Lo! he is a spirit; a manifestation of an infinite reality. The mystery of innumerable worlds lies imbedded in man; there are, therefore, worlds innumerable, of endless progression, in which this mystery shall be unrolled and comprehended. Yet he is wonderfully simple organically and spiritually; it is our ignorance, not his nature, that makes the attributes of his constitution marvelous.

Circles for spiritual evidences, when formed in a becoming spirit of inquiry, will quicken the intellect and unchain the heart. The general system, as explained in the former volume, is still applicable. All the [illegible] therein given should be observed when circ[illegible] *tal development* are instituted, and, th[illegible] deemed unnecessary to recapitulate those [illegible] this connection.

But I now propose, by impr[illegible]

plan, as the best method to accumulate, refine, and concentrate the vital electricity of a circle:—



THE MAGNETIC ROPE.

Here is seen a new arrangement. The males and females (the positive and negative principles) are placed alternately; as so many zinc and copper plates in the construction of magnetic batteries. The medium or media have places assigned them on either side of the junction whereat the rope is crossed, the ends terminating each in a pail or jar of cold water. This rope may be formed as already described.* But these new things should be added. The copper wire should terminate in, or be clasped to, a zinc plate; the steel wire should, in the same manner, be attached to a *copper* plate. These plates should be *dodecahedral*, or cut with *twelve* angles or sides, because, by means of the points, the volume of terrestrial electricity is greatly augmented, and its accumulation is also, by the same means, accelerated, which the circle requires for a *ru*

* "See *Philosophy of Spiritual Intercourse*," page 98, for particular directions concerning the magnetic rope.

dimensional aura (or atmosphere) through which spirits can approach and act upon material bodies. The plates should be from *six* to *ten* inches in diameter; though this may be conformable to the size of the pails or jars.

Underneath, and brazed to the copper plates in four or five places, leaving one plate slightly raised above the other, so that the water can flow between them, should be corresponding plates of opposite denominations; that is to say, the copper plate should be brazed to a zinc plate, and *vice versa*. Then a copper wire (which the engraving does not indicate) should pass from one vessel to the other, simply to be immersed in the water at each end. The vessel containing the plates and water, may not be more than four feet asunder. The plates should be kept clean and bright. The magnetic cord, arising from these surfaces, should pass (as seen in the illustration) around the circle of individuals, rest on the knees of each, and be gently grasped by all hands. The result will soon be—on the supposition that the external atmosphere is favorable, and the members physically healthy—a repletion of organic or vital electricity. This element will soon saturate the table, penetrate its fibers and atoms, forming thus the *menstruum* for the physical manifestations—as exhibited in the action of Mind upon the muscles through the agency of the *magnetism*, which continually pervades and penetrates them. By the foregoing method, a circle can accomplish and establish the *prerequisites* in one-fifth of the time now consumed by heterogeneous plans so generally adopted. And in order that the reader may intelligently know how the

"raps" are produced, and "tables moved," I will introduce an impressive instance, in which I was myself the medium. But first let me remark, that the "tipping of tables" by resting of the hands on the outer edges of them, is doubtless the best way to be self-deceived, for in such cases, with few exceptions, the mere muscular and involuntary nervous pressure determines the external and visible motions.

AN ILLUSTRATIVE VISION.

THE circumstances under which the following vision was received were these: I had been writing upon the benefits and penalties of human experience. My mind was much but pleasantly exercised upon the subject. In the progress of my writing, I had come to this conclusion: that those who *prematurely* pass away to the spirit land—that is, before the period of utter organic ripeness or maturity—are deprived of that wholesome foundation of experience which is essential to normal mental development. And when engaged in inditing these words, being meanwhile in the superior state, I felt a warm breathing over the side of my face and head, penetrating to the fibers of my brain, and causing me to look to the right, whence the warm current emanated.

Immediately I saw that the breathing proceeded from the will of a finely-molded Man,* leading by the hand

* The reader will pardon any apparently unwarrantable use of this term, as applicable to a spiritual personage; but I am quite sure, that, to an appreciative and rational mind, the word is here employed with no impropriety.

a charming little boy, apparently about five years of age. They were clothed with the immortal body, and I knew they came from the spirit-home. They were strangers to me, in the sense that I had never seen them before; and yet they were friends to the doctrines of this philosophy. The man, who was of the Italian style of beauty—for every race, like every star, hath "a glory of its own"—signified his desire to enter the room where I was writing. Accordingly I opened the doors; and he glided gracefully into the apartment, with the smiling little boy by his side. He had no sooner entered, than he, in plain, audible English, said:

"I come to speak of Life with thee; the beginning of things—the origin of Man—is my present study."

"Why do you come to earth?" I inquired.

"First, because I was *born* on the earth; second, because the real student must go to the *source* of external things."

"Will you tell me your name?"

"My name," he replied, "is known only to *my* family in Italy. I belong to the family whence the Reformer issued, whose principal name I bear. My family's name is 'Gioberti;' and I was christened, 'Archilli-Batista'. Thou sayest," he continued, "that Man is designed to live out the full number of his days—that all early deaths are contrary to the ordinations of Deity. To the verity of this saying, I now come to testify. And this little embassador (pointing to the child) will also add his testimony, if thou wilt question him, even while his mind taketh no knowledge of the purpose of my communication with thee."

I now thanked the Italian for his unexpected assist-

ance in solving this problem of *experience*, and I expressed my pleasure, *in my thoughts*, which he instantly perceived. Since the privilege of catechising the little boy was granted me, I asked: "Will you reply to my questions by the *vibrations* or 'raps,' as they are called? for I wish to see *how* the spirits produce them on hard surfaces."

The Italian replied: "If he can not *fully cause* them on your table, I will lend him strength."

"What questions shall I ask?" I inquired.

"Ask him the usual questions put to children who are known to have passed from the earth in infancy."

I followed the direction, and asked the little boy if he could and would "rap" for me.

Immediately he drew near the table, and raised himself about two feet above its level. Still the gentleman held his left hand. His right hand being at liberty, he moved it rapidly in several directions for a few minutes; then brought it in a calm, firm manner, at a right-angle with the surface of the table. The beautiful spontaneous grace accompanying these gestures made the exhibition exceedingly entertaining. His hand had not been in this posture more than three minutes, remaining fixed as by the strongest effort of Will, *when I saw a current of amber softness pass down from the middle finger to the table, on which slight concussions were instantly produced*. This phenomenon was very beautiful. But I saw how difficult it was to make them loud, or rapidly, as he and I desired. The concussions were caused by the fine current, proceeding from the hand of the spirit, directed by the will power, *coming in sudden contact with the electricity which reposed, like latent heat, in*

the interstices of the board—in the spaces between the particles composing the top and standard of the table.

Now, as it was clearly manifested that he could make the sounds, I asked him if he would "spell out his name?"

He hesitated. He looked at his companion, who did not return his gaze; then, he looked at me. I saw he was confused; and this surprised me. I thought he was old enough to tell me his earthly name, given to him by his parents, before he left them. Now it occurred to me that he resembled *very much* a little boy I once saw, who died in Poughkeepsie, by the name of "Edward." And I can assure you that my surprise was not lessened, when *I saw him "rap" out the name I had in my mind.*

But I resolved to put another question: "Can you tell me how old you were when you left the earth?"

Again he hesitated—again he looked at the Italian, who told him to answer if he could; then he looked at me. Immediately the quick current passed into the table, the sounds were made, and he spelled out—"five years old." "This can not be," thought I, "unless he died yesterday, for this seems to be his *present* age." This idea had no sooner *taken a form in my mind*, than he spelled out—"No." This "No" was precisely the *conclusion of my own private thinking.* I turned to the Italian for an explanation; he replied: "It is well. Proceed with thy questionings."

Again I asked: "Can you tell me *where* you were born; in what country, village, or city?"

Before I put this question, I had resolved to think of any *other* locality; for I began to suspect that my

thoughts had *influenced* him in his replies. I waited patiently for the response, and he rapped out—"I belong to the third circle."

"Were you born in the third circle?" I inquired.

"No," he responded.

"Where, then, were you born?"

"*I never was born*," said he.

"Have you, then, always lived in the spirit world?"

"Yes," he replied, "and this (pointing to the Italian) —*this is my father!*"

The little boy—that charming being who never (he said) was born on earth—had just completed the last sentence; when the gentleman indicated to me the propriety of asking no more questions. He gently drew the child nearer him, and then addressed me in the following terms:—

"Life is a chain of discipline. It hath been well said, that there is not a chord in man's nature which some event does not strike at some time. The riches of *experience* are strewn all over the highway of human progress. And he who has not gathered a full discipline on earth, has lost for a considerable time the foundation on which his higher education stands.

"Great trials and heroisms," he continued, "make mankind's history interesting and instructive. The alternations of joy and sorrow have their positive benefits; all penalties are negative, and serve to 'make rough places smooth,' although the process is frequently imperious and exceedingly severe! When the sky pours out its tears, when the tempest strikes the sea, when nature portends her elemental strifes, and the thunders leap down the wild mountains, rushing with all the

wildness and power of the cataract; then—then be calm and believing; for when the shower is past, when the clouds pass away, when the sun shines out again over the green fields, over the green lawns and variegated meadows, then the *good of the whole is revealed*, and a million birds will join numberless flowers in a hymn of gratitude for all that is passed.

"I come to earth to learn this lesson. This young guest (referring to the little boy) left the earth three hours after his birth. He has therefore no knowledge of the uses of the physical senses; no memories of his parentage; he believes his origin to be unnatural; and all this is a serious disadvantage; for unless the mind receives a knowledge of things through the physical senses, and unless those senses are used properly, and as long, too, as they will serve the soul, the condition and culture of the spirit is impaired, and it must return to earth, to *see*, to *learn*, to *feel*, and to *reason*. Thou hast had, during this interview, an illustration of the cause of many spiritual contradictions, viz.: spirits coming near the earth to learn of things, reading the mind of the medium or questioner, and responding in accordance therewith; not knowing oftentimes, any thing to the contrary—believing it to be the truth—thus leading men to confusion and to doubt. This is all traceable to the absence of the right kind and right quantity of true experience in the communicating mind."

From the foregoing, we may infer that an education through the bodily senses—through the eyes and ears and physical nervous system—is essential to an accu-

rate comprehension of many things in the spiritual world. We may also infer, that the intelligent inhabitants of the other world desire that we should become educated, in spirit and in truth, while on the earth, even though, as with children at school, we shed bitter tears in learning our various lessons.

THE SPIRITUAL CONGRESS.

FIRST SESSION.

It is now presumed that the reader is in a sufficiently advanced stage of mental preparedness to be interested in the relation of the following celestial wonder. Serene and high, distributed into harmonious groups, surrounded with a glory altogether inexpressible, I saw an innumerable host of happy beings, engaged in examining mighty secrets and propounding deep thoughts, and canvassing earth's remotest bounds for beacon-lights to guide our erring race toward higher destinations. When I think of this celestial scene, my pulse beats higher, and my brain rapidly grows unfit for calm perception. Yet will I press down the gladsome emotions, and, with the surging tides of enthusiasm flowing in harmony with the causes of mental deliberation, will I proceed to give the reader a relation of what I beheld.

For purposes of health and recreation, we spent the most of last summer near the ocean. We were pleased to find a quiet retreat at the cottage owned by Jesse Hutchinson—one of the "Band of Brothers from the Old Granite State," who is now in California.

This cottage is situated almost in the middle of L[illegible]

Massachusetts, but is very retired, from the fact, that it is built upon a high rocky eminence, and is somewhat difficult of access, either on foot or with horses. From its lofty situation, this romantic residence has received the name of "High Rock Cottage," a locality well calculated to awaken the powers of song, and enlarge one's conceptions of the world we live in. This is true for several reasons, a portion of which I will detail to the reader, to the end that we may together realize all the more perfectly the external realities connected with my vision.

When standing on the piazza of this cottage, the eye may compass a vast tract of country in every direction. The city of Lynn, spreading its numerous white-painted habitations over several large farms, is situated immediately beneath the brow of the mount, and is visible in all directions. Eastwardly, whence the sun comes dancing up the crimsoned sky, rolls the mighty ocean, with its unceasing motion; yet whose bosom is as quiet and musical at times as the song bird's gladsome harmonies when accompanied with the modulated breathings of lonely pines. The cottage windows, during an August night, when the inhabitants of cities are miserable with excessive heat, unmitigated by a single refreshing breeze, are entered by the ocean air, fragrant with saline odors, and ample in its properties to bless the constitution of man.

In the distance another favorite retreat, known as Nahant, breaks pleasingly upon the eye. To the left, about eight miles away, is seen the city of Boston. (It was apparently thirty miles in the atmosphere, a little east of this city, where the Spiritual Congress was

located which I had the unutterable happiness to behold.) But the piazza of "High Rock Cottage," is not by far the most attractive portion of this property. For just behind the house, but much more elevated, is a kind of tower or observatory. Next to the ocean side, this elevated "look-out" is the favorite resort for travelers and the inhabitants of Lynn. From the street below the brow of the mount, if I remember right, there are no less than seven long flights of steps to the tower. The prospect from the upper windows of this plainly-constructed observatory is very beautiful. But I will not stop to describe.

Having introduced the reader to the observatory, situated on the lofty eminence. I have but to say that there it was, in the topmost apartment of that quiet retreat, I was impressed to retire for purposes soon to be made manifest. It was just half-past nine o'clock on the morning of the 7th of August, 1852, when I received the first intimation that a vision was about to be shown me. I know how difficult it is for the external-minded to realize the psychologic state necessary for such an experience. Christians are surely prepared to believe in "visions" and communion between mortals and immortals. In the "thus saith the Lord" of the Oriental seers and prophets—in the visions of Ezekiel and Daniel—the instance of the angel appearing unto Joseph and Mary—the rolling away of the stone from the mouth of the Holy sepulcher—Peter's miraculous liberation from prison—Paul's testimony of seeing great glory and unutterable things—the solemn declarations of Swedenborg—the attestations of Rev. William Tennent, who declared, long after having a vision, that

"for three years the sense of divine things continued so great, and every thing else appeared so completely vain when compared to heaven, that could I have had the world for stooping down for it, I believe I should not have thought of doing it"—by these, with the intelligent Bible receiver, the probability of the following is sufficiently well established.

VISION AT HIGH ROCK TOWER.

An impression comes to my mind, tells me to get paper and pencil, ascend to the quiet room, and write down every thing I may see and hear. I forthwith obey. I sit tranquilly—waiting patiently for any thing which may occur. * * * An influence, sweet and heavenly, overspreads my soul, and bids me "Look Up." I do so. But my bodily eyes see nothing, except the bending firmament—obscured here and there by fleecy, floating clouds. Now my spiritual eyes are opened, and the vision is gloriously beautiful—a company or assemblage of men from the Spirit Land. They seem to be standing thirty miles above the earth's surface, where the sun sheds its rays abroad calmly, where the air is wholly serene. But I do not understand this exhibition. What does it mean? Ah! now I behold them conversing together—can see them gesture and move their lips—but I hear no word pronounced.

A thin mellow atmosphere, full of glory and beauty, emanates from and surrounds them—extending apparently in every direction about twenty feet. The upper edge is tinted prismatically, as if the sun were about to paint a rainbow on the spiritual sky.

These men, as I feel inwardly prompted to term them, seem very natural; although I well know that they are spiritual. They move, and talk, and smile, and gesticulate, just as men ordinarily do; yet with far more ease, more grace, more spontaneousness, as if unfettered and free alike in body and mind. Their features emit a sudden radiance—a somewhat intense but variegated illumination—as it were, from minds highly endowed with wisdom; yet skilled in the divine art of self-government and individual culture. Ah! I see now: those are illustrious men—men of superior natural endowments; great men, because *good*; strong, because *righteous*; loving, because wise and deeply versed in knowledge.

Still, I do not comprehend this vision; yet I can not but "look up" and see it all.

Far beyond this company, in the extreme distance—apparently several thousand miles away—I distinctly behold something approaching!* I wonder what it

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* Unassisted by any outward references, but strictly from memory, I have sketched out and have had engraved expressly for this volume the external situation and appearance, from a short distance, of the locality of my extraordinary vision. A circumstance so wonderful and impressive could not fail, as the reader may well imagine, to fill my mind with pleasurable recollections of the "local habitation," where these celestial scenes were first presented. From the descriptions already given of the situation of Lynn, of High Rock Cottage, and its environments, the reader will recognize the prospective points of the engraving.

The Spiritual Congress as beheld by me in session, is necessarily, from the nature of the subject, imperfectly indicated in the aerial distance, a little left of Boston City. The four spirits whom I beheld leave the assembly, who drew nigh unto me, and immersed their thoughts in mine, are also represented in closer proximity to the tower where I was then writing the communications, as I will hereafter relate.

can be? It looks like a large white cloud, shining and sparkling with many colors; and yet it is not transparent. Now it appears like an immense mount of snow—wholly over-spread with the leaves of mammoth flowers. But as I continue to look, all these appearances gradually fade away. As the mass approaches, I see a great multitude of spirits and angels, both male and female, coming rapidly toward the assemblage I first saw. But they do neither fly nor walk; but they *ride* upon a magnificent Shining River of what appears to be electricity; and yet it is different from this element. It looks far more like the principle of Light in a state of condensation or liquefaction! This celestial river, like terrestrial waters, has tides which ebb and flow through space from one pole of the Universe to the other, for I can see no beginning nor ending to it!

But I do see that this River of Light has innumerable branches, flowing, one toward the earth, another toward the planet Mars, another toward Jupiter, another toward Saturn; and so, also, onward to the planets and orbs beyond. And now, as I look at them minutely, I see that the *tides* of all these rivers seem to set strongly, and with inconceivable rapidity, *this way*—from the hidden fountain in infinitude toward all the planets and constellations in our department of the material universe! And I remember now to have seen this river before, on

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* This engraving may not be, in every particular, an accurate portraiture of the cottage and surroundings, but whatever of imperfection is discoverable in it, should be attributed to the defects of my external memory of the localities, and not to any mal-execution on the part of the artist.



VISION OF THE SPIRITUAL CONGRESS AT HIGH ROCK TOWER.

the flowing bosom of which *spirits* and *angels* often glide from place to place; but I never saw it before so intelligently—with so much internal satisfaction and *insight* into its use and quality. And it comes to me now that I shall examine this celestial wonder with far more minuteness at some future time, and learn then and thereby the exact philosophy of the means of traveling adopted by the beings of the other world. I await this disclosure with gratitude and patience.

The multitude has now joined the first party; and they number many, many thousands.

Now they arrange themselves into harmonious groups and circles, as if to systematize their numbers; some with their faces toward the North; others toward the South; and others still face the East; and others the West.

What can all this mean? Ah! now I see them, as they quietly and benignantly gaze upon the different Towns, Villages, and Cities on this side of the earth's surface. *They seem to be looking into the mind and reading the heart of every human being!* Oh! that the human world could realize this inspection; and comprehend the righteous judgment now being exercised upon it! Every thing is visible! Ignorance and Crime—Poverty and Wretchedness, together with their innumerable hideous Causes—are seen to day by the noble beings whom, one day, we shall meet face to face.

Now I behold four spirits leave the Western group, and approach me. They come very moderately; conversing together. Now they halt in the air—apparently, about two miles from the place I now occupy in writing.

Not only my internal eyes, but my spiritual ears are also opened; and I am both Clairvoyant and *Clairaudiant*—can see and hear the things which are spiritual as easily as if they were on the earth. And now, with speechless joy, I recognize the *four* individual spirits as my most dear friends in the Spirit Land! Be still, be calm, Oh, my soul! and listen to the illustrious Galen, who is now about to address thee. He speaks:—

"We, your guardians in the spirit, will now give you the ground-plan and frame-work of a *Discourse* which you may hold your spirit in ample readiness to deliver *when requested*, during your sojourn, trusting in that Faith which moveth mountains, that we will strengthen and inspire your mind, by direct intercourse and illustration, to enforce your thoughts and complete the superstructure."

After the spirit of *Galen* had pronounced these words of encouragement with an indescribable richness of intonation, I waited quietly for something more; but he uttered not a word. And yet upon his countenance something fraternal seemed to say: "You may ask me questions." This I accordingly did, and inquired:—

"Will you tell me what means the vast assemblage which you just left behind?"

"That Consociation," he replied, "is a detachment of the Royal Circle of the Foli: being a convocation of many spirits that were born on the earth; who, in their present estate, belong to that Wisdom Circle which is conjoined, in the bonds of divine congeniality, to the circle of Fraternal Love."

Being deeply gratified by this reply, I asked: "Will you tell me who some of them are?"

"Their earthly names," said he, "are known by the characters they themselves inscribed on the history of their race; by the gardens of affection they established in the memories of thousands through the force of their genius and culture."

At this he stopped speaking, and supposing he designed not to tell me the names of some of the spirits assembled; and so, recurring to the "Discourse" which he had promised me, I asked: "Will you now give me the 'ground-plan,' &c., of the lecture which I must deliver?"

And immediately he replied: "We will impress you to-night. Soon you shall know more of this vision." And forthwith he departed with his companions as he came, and I saw nothing further. But this impression flowed distinctly into my mind: that the commission which I had just received to go forth and *lecture* was "per order of supermundane Wisdom—the Natural, Spiritual, and Celestial degrees or phases of which (so far as the other world is related to this life), the four spirits whom I had seen individually and collectively represented." Their names on earth were:—

Claudius Galen	Representative of	Natural Wisdom.
James Victor Wilson,	" "	Transitional "
The Athenian Solon,	" "	Spiritual "
The Beloved John,	" "	Celestial "

"Natural Wisdom," as I have been led to apprehend, means the mental ability to comprehend the teachings of *science*—to understand the nature, relationship, and application of facts from which science is derived. And I may here add that, for years, *Galen* has ever been the mind to suggest certain scientific *facts*—medical, geo-

logic, historical—with which I have, from time to time, illustrated the Philosophy.

"Transitional Wisdom" signifies the mental state in which the individual realizes much fondness for the facts of Love, Friendship, examples of Devotion, pertaining to the affections and emotions; for poetry, music, painting, sculpture, &c.; and the reader, by referring to Friend Wilson's previous communications in the former volume on this subject, will doubtless observe this peculiarity in his mind.

"Spiritual Wisdom" is devoted to the comprehension of principles of exalted association in the other life—a knowledge of progressions, back and forth, through multitudinous experiences and developments.

"Celestial Wisdom" I can not define, for I have never entered into its significations. The former phases have been experienced to some degree by many minds on earth. From what I have seen, however, I infer celestial wisdom to be the mental power to realize the Divine Being in many departments of his sublime relation to the Spirit Universe.

SECOND SESSION.

On this occasion I was situated alone in a bed-chamber at High Rock Cottage. It was in the evening of the same day; the time was twenty minutes past seven o'clock. The muttering voices of the angry waters, and the gloomy clouds, burdened with wind and rain, gave me, as I remember, a singular feeling, before entering

the Superior Condition, as if the night was too severe for spirits to be near the earth.

VISION.

The sky is overshadowed by heavy clouds, and the rain steadily falls to earth. The physical indications are that the night will be dark and gloomy. The winds sob and sigh with a shrill voice over the adjoining promontories; and the distant ocean moans heavily, as if anticipating a stormy visitation. Nevertheless, punctual to my engagement, here I am at my table—with paper and pencil ready—waiting, with as much passivity of soul as my will can command, for the communication which was promised me this morning by the good *Galen*. I have been waiting fifteen minutes already.

But now it comes! After the manner of gentle music, the sweet influence flows upon and overspreads my whole being. The effect is indescribable. Vital action is partially suspended. In the appropriately descriptive phraseology of Daniel, ch. x., v. 8: "And there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength." A profound sleep gradually takes my members into custody. Yet I am not slumbering; but more completely awake than before. My brain is peculiarly calm. Still, I feel a beautiful waltz going on in its chambers, amid the nerves and tissues there, as if music, like an element of self-consciousness and voluntary fluidity, had overflowed my faculties of thought—attuning them to the ways of harmony. Yes, I now comprehend it.—This is the sovereign Law of Nature

asserting, temporarily, its supremacy over my mind. This is the grand *cause* of all mental exaltation! Oh, that all children could be born thus—all men live thus —how glorious then would be the sons of God! I have enjoyed this mental harmony many hundreds of times; but never stopped before to realize progressively the delightful processes in the economy which bring it about. How I wish for words to describe them.

But now my spiritual senses are unlocked. My eyes are uplifted, and again I behold the vision. Again I see the vast Congress of spirits and angels—apparently, still thirty miles above the earth's surface—a little south of the city of Boston in the State of Massachusetts. The atmosphere which I saw this morning, as enveloping the assemblage, has become more brilliant, and is inexpressibly beautiful; it is broader and higher; and the prismatic distribution of colors is more exquisite, and produces an effect upon me which I can not describe.

Other alterations are also visible. The groups are far more numerous. So abundant are they, I can not count them. Ah! now I see that many thousands of the good and true immortals have arrived since my morning's observation. The reading and judging of the world—that sublime *looking into* the conditions, the hearts, and the motives of men—is now almost completed, and the various groups now constitute a grand Concilium—being, to all appearance absorbed in conversation and in calm debate!

All this still remains incomprehensible—wholly wrapt in impenetrable mystery. For the vision is new to me; and not having an interpretation given me, I

strive in vain to understand it. Still I must continue my observations.

I now behold some changes taking place in the western wing of the body. A group on the right is now disbanded. Its members seem to be seeking new places among other circles. Yet I see nothing of the *four* spirits who so kindly visited me this morning. Where are they? Ah! now I behold them. I see them just emerging from the extreme left of the multitude. Now they approach deliberately; they halt precisely as before; and turning their beaming countenances toward me, they seem more than ever disposed to communicate the noble thoughts with which they overflow.

What a scene is this! The night is dark, the rain descends, the winds shriek among the rocks and cliffs, yet they—that beautiful company—stand unharmed *above* the lower sphere of storm-clouds and tempestuous rain, which hovers over the earth. From where they stand, all below is dark and misty, while all *above* is bright, starlit, and beautifully serene. The earth is beneath their feet. *They have triumphed over the wreck of matter visible at the hour of death;* they have, indeed, escaped from bondage; they are no longer involved in the material trials of our rudimental state; and yet *how touching* is the cheerfulness with which they come back to earth! How willingly do they gaze into the mangers and humble places wherein Truth is born! How compassionately do they examine the mental cemeteries wherein Error, consecrated by scholastic Ignorance, lies entombed in sacred garb! * * *

Time passes rapidly. I am surprised that friend *Wilson* does not come to speak with me, nor *John* nor *Solon*

—friends from whom I have derived the highest thoughts, with whom I have exchanged the finest sympathies—why do they not come nearer? Ah! now the good *Galen* is approaching. He draws very nigh! The distance between us is not more, it seems to me, than one-quarter of an English mile. He is now about to speak.

(Here he gave me many private instructions and directions about what lectures I should deliver; how I should obtain impressions of my discourses; how examine the mental condition of my audience, &c., &c., all of which I feel not at liberty to disclose in detail.)

During the speaking of these directions, I was again forcibly reminded of the language of Daniel: that "*I alone* saw the vision" of the angel, and while "there remained no strength in me," yet "heard I the voice of his words; and when I heard the voice of his words, then was I in a deep sleep," yet was I more awake than ever! When he had finished his private remarks, he spoke more openly, and said:—

"You may now ask questions, on condition that you report them entire to all persons who have ears to hear."

I answered, that I would do so. And these words I spoke audibly with my physical tongue; for thus he addressed me: and I heard, with great joy, the marvellous music of his voice.*

I now asked: "Will you tell me why friend Wilson, and John, and Solon do not come nearer."

* This phenomenon is almost entirely *new* with me; because in all my converse with spirits hitherto, with a very few exceptions, the process has been carried on by and confined to a silent mental communion.

"Because," replied he, "I am delegated with the power especially to speak to you of things which they can not so easily impart. Be patient, and they will each converse with you, and *will give you thoughts and strength* while you are teaching orally!" *

I tried to feel truly grateful for this blessing, and again ventured to ask concerning the consociation of spirits. "What," I inquired, "is the *object* of yon vast multitude of spirits who have been in session so many hours?"

"They are spirits, as you incorrectly term them, originally from the earth," he replied. "They have convened for the purpose of weighing kings, emperors, tyrants, teachers, and theologians in the balance of Justice and Truth. And *mene, mene, tekel, upharsin*, is written all over their institutions. Men," he continued, "have commented on the contents of the Bible with a gaudy show of skillful erudition. But the true commentary is now being written. When completed, it will be found to be 'A New Dispensation'—an era of psychological revealments and spiritual progressions—the ripening up and culmination of all the Experiences of Humanity—revealing a *unitary combination of Truths*, unspeakably brighter than the noonday sun!"

At this I was deeply moved. "Can you tell me," I asked, "when this investigation will terminate?"

He answered: "When they shall have discovered from out of all the races of men, *Twelve Teachers of Philosophy*, and enough media to awaken the advo-

* The truth of this promise I have frequently realized.

cates of sacred superstitions from the delusive sleep which has befallen them."

"Can I assist you in this work?" I asked.

"Yes."

"How?"

"By teaching," he replied, "when and as you are most interiorily impressed."

(He now seemed disposed to terminate his communication. He gently withdrew a little, and turned away his face lovingly toward his companions. Yet he evidently lingered to say something more; and so I interrogated again:)

"What do you mean by 'Teachers of Philosophy?'"

"We mean," he replied, "those who can discern truthfully, so far as capacity extends, the Love and Wisdom which are bodied forth in things seen and unseen—those, living on the earth, who can utter both love and wisdom by mouth and by life before the world."

"Is it easy to find such characters?" I asked.

"No!" he exclaimed; "although many are called, few are chosen."

Here I thought of the many talented men engaged in teaching theology and science, and others managing the affairs of nations, and so I ventured to ask:—

"Can you not find the proper minds in some of the departments of Church and State?"

He answered: "Nay—nay; it is not easy to find them there. The most of them are externally too superficial, and internally too unsound." Here he manifested some emotion, and then impressively said: "*The Church and State are two thieves, between whom Truth is daily crucified!*"

A few moments of utter quietness now passed away; and then I asked: "Can you explain to me why the spirits impart to mankind *contradictory* communications?"

"The explanation has already been given you," he replied, "in what you were impressed to write on the 23d of July.* Experience will graciously add the rest. Let all be patient and calm!"

"Can I tell any men or women how to prepare themselves for Teachers and mediums?"

"Nay; for we must prepare them ourselves by our own especial influence and instigation."

"Can you inform me by what names some of those spirits in yon innumerable host are known on the earth?"

"Their names," he replied, "are engraved on the monuments of Humanity—but, remember, they were *their own engravers*. I will transfer to you for the present a few names of the spirit-brothers who are now, this very moment, urging forward the essential principles of Justice, and Wisdom, and Truth—interior philanthropists, the lovers of their terrestrial brethren: Zoroaster, Moses, Solomon, Paul, Lycurgus, Plato, Christ, Hippocrates, Socrates, Galileo, Fénelon, Mozart, Raphael, Fourier, Spinoza, Byron, Goëthe, Spurzheim, Washington, Franklin, Channing—these, together with many thousands of no less advanced minds, though less known to the world's superficial history, have places assigned to them in yon Legislature."

* This explanation may be found in the *Summary of Explanations* at the conclusion of the chapter on the different media.

"You mention only the names of celebrated men," I replied, "are there *no women* there?"

He answered: "Yea, verily. You would see no beauty in the margin of yon atmosphere if there were no women there. The sexes are balanced in the Spirit Land. Positives and negatives are conjugally conjoined. Because the Law of Justice is the *cause* of equilibrium; as I have frequently told you. Consequently, all nuptials among the sexes are consecrated by divine Truth; the wedlock of divine Love with divine Wisdom; which no man can put asunder."

Immediately, upon completing the last sentence, Galen turned away, and rapidly passed onward with the others, till I saw them enter the Spiritual Congress at the precise point from which they first emerged, and forthwith my vision ended.

THIRD SESSION.

The following day, the Sabbath, was passed without bringing me any new vision. Indeed, I do not know that I had any reason to expect further light. The reaction of feeling was so intense, in consequence of the extraordinary mental excitement of the previous day, that I was unfit for any thing but slumber and repose. I found that I could not even reflect upon what I had witnessed; and so I yielded myself wholly up to the acquisition of physical vigor.

VISION.

But now—half-past six o'clock, Monday morning,

August 9th, 1852, having just returned from a walk—I find myself reflecting in a peculiar doubtful mood, as it were for the ordinary materialist, who must always stand on *terra firma*, and have a cause for every effect, else he is disturbed and unsatisfied. I am reflecting, as such a mind naturally would under the circumstances, upon what appears to be the *physical impossibility* of my vision of Saturday morning and evening. What will astronomers and meteorologists—those who have investigated the extreme rarity of the atmosphere —think of my assertion: that I saw innumerable men and women standing upon and walking to and fro in the thin air, as men walk on the ground, and yet thirty miles above the earth's surface! These beings were real, not imaginary. They were firm and substantial bodies, adapted to the other world; not gossamer and vaporish, as many might suppose. "How, then," philosophers will ask, "can such a multitude of substantial bodies be sustained by the unsubstantial air?" How many hundred pounds must such a multitude weigh in the aggregate? Is not this phenomenon contrary to all the known laws of gravitation?"

While reflecting thus, my spiritual eyes were suddenly opened; and I beheld the beautiful person and beaming countenance of Galen! He stood about the usual distance from me; but in a somewhat more easterly direction. While looking toward him, my internal ears were also opened; and, as before, I heard the "voice of his words."

"Our detachment of the Royal Circle of the Foli departs this morning," said he; "the members depart to the Mountains of the Beautiful—to their habitations

in the Spirit Land, beyond the ken of mortal vision."

"Indeed," I exclaimed, "have they, then, found the twelve Teachers of Philosophy,* and all the mediums required, for the glorious work?"

"Yes," he replied; "the future for the present is generally determined."

"What do you mean by being 'generally' determined? Can you not foretell the future in detail?"

"No—the minutiæ are not presented."

"Why, how is this?"

"Because, there are things which occur *incidentally* to the great general principles of human progression—things which we *can not* provide for or anticipate with the absolute certainty of Truth."

"May I know who the twelve teachers are?"

"No - it remains for us to reveal them to the world as rapidly as possible."

"Can I tell any persons how to prepare themselves for this exalted mission?"

"Yes, this you can do: admonish all public teachers to resist not the will of our Heavenly Father; urge them to open their affections to the breathing of Universal Love, their judgment to the light of Divine Wisdom!"

"Can I do any thing else?"

"Yes."

"What?"

"Go teach your Impressions to all who have ears to hear, saying, 'Repent ye, for the Kingdom of Heaven is at hand.'"

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* See "Questions and Answers," page 261, for further explanations.

The peculiarity of this charge very powerfully reminded me of the Dispensation which began with the Teaching of the Doctrines of Jesus; and so, desiring to know more concerning his counsel and its import, I asked: "Shall any signs follow them that believe?"

"Yes," he impressively responded.

"How shall I know them?"

"The believers," said he, "will show signs or deeds of Goodness, Truth, Temperance, Integrity; they will teach and heal the sick; they will Love and liberate their fellow-men; they will condemn or despise no man in anger; neither will they retard any more the union of love with wisdom; nor procrastinate the development of Nature's Own Religion in the Earth!"

When he had said this, with much emotion and thrilling power, which I can not attempt to describe, he made a graceful gesture with his hand outwardly, which I understood to mean that he would say nothing further on this subject.

And immediately, fearing he might depart, I asked him about the thousands and tens of thousands of immortal beings whom I had seen walking and standing upon the thin air! I inquired: "How can the suspension of a weight so immense be reconciled with the laws of gravitation?"

"You fear," he answered, "the opposition of what are termed 'Natural' Philosophers? This class of men know as yet very little of the physical constitution of the atmosphere; still less, of the so-called 'Law of gravitation.'"

"Can you tell me," I asked, "how such an immense weight could be supported by the air?"

"Look yonder," said he, pointing obliquely through the heavens toward the south; "do you see that?"

I looked, and beheld, greatly to my surprise, an immense body of hailstones suspended, motionless, in the air, and weighing, as I should suppose, many thousands of tons.

He now pointed in an easterly direction, and again said: "Behold!"

I looked. And lo! I saw a great Lake of ponderous masses of what appeared to be Iron and Coal, elastic, like partially molten pewter. I inquired, "What is all this designed to signify?"

And he answered, "Look again!"

I did so. And with a graceful sweep of his shining hand, he pointed to the various planets, and, beyond these still, to the different satellites, and likewise to the Sun.

"What," exclaimed he, in a style which an orator of the skies could only possess, the precise words I can not attempt to record, "what supports these weighty and substantial bodies in the thin air? Do they stand or rest upon the bosom of any visible thing? Do they need the material Earth for their foundation? Yon mass of congealed water can not fall to earth; those Aerolites, known as meteoric stones, can not fall, though they weigh more than twenty of the largest stone habitations of the earth; those stupendous *Orbs* can not fall, though they stand upon *nothing* visible, and weigh more than any man can comprehend. All this, remember, is consistent with the laws of gravitation! And when natural philosophers shall have fully explained how these weighty bodies remain in the air, without

disturbance or accident, then will they also explain the 'physical possibility' of the vision of the multitude which thou hast beheld."

Here I inquired: "Why do we not see with our bodily eyes, those material masses in the air?"

"Because," said he, "the accumulation of hailstones and Aerolites are too small and too far off, ranging variously, from twelve to thirty-five miles from the earth's surface; while the Orbs are larger, and these, therefore, do you behold."

"Am I to understand, by these remarks, that the spiritual body is still material; coming under the action of physical laws; subject to the laws of rarity, density, and electricity, as we generally speak of the properties of matter?"

"Yes, measurably so," said he. "The spiritual body is a substance; and yet it is not what you term 'Matter.' Spirit bears the same relation to earthy matter that light sustains to the element of water; the same as the flower to the ground which enlivens it. The spiritual body is 'matter' spiritualized; as the flower is the earth refined."

I here inquired, "Will not the spiritual body die also in future ages, and its elements pass away into higher forms, as analogy would teach us?"

"The elements," he replied, "change perpetually; but the form, the body, which contains those elements, is eternal."

"By what law is the spiritual body eternal?"

"By the Law of Harmony."

"Why may we not obtain an immortal body on earth," I inquired, "the law being Harmony?"

"Because, owing to the lowness and inferiority of the state, it will forever remain *impossible* to attain that degree of organic Harmony and refinement which is essential."

"You say 'the elements change perpetually;' that the 'body is eternal.' What am I to understand by this?"

"I will speak still more plainly," he replied, "and will inform thee of the distinctive difference between the changing elements and the unchanging Form. The spiritual body is unalterable; because the elements of which it is composed never become deranged by disease or accident, nor from atmospheric causes, but flow through the body and circulate freely in all ramifications forever, making age and decay alike impossible in the Spirit World."

"Will you tell me," I asked, "why all men are born with the earthy body, which dies?"

"Because," he replied, "the earthy body is essential to the organization of the inward spirit; which, when organized, has no more need of the same body than the apple, after being unfolded into ripeness, needs the tree which produced it."

Here I made a statement and request in these words: "The people find great difficulty in conceiving of 'spirit!' They think it is a mass of Sentiments; a conglomeration of Ideas; something like an unsubstantial Vapor, palpitating with drowsy life, tinted with different hues, yet 'nothing,' after all, except a sentimental consciousness of being or continuing to exist. This, as nearly as I can ascertain and define it, is the Christian's conception of 'spirit' after death. Now almost all Americans have been indoctrinated in this

unphilosophical idea of a future life; and hence we find it exceedingly hard to get a clear conception of 'spirit' into this world. Can you help me to a better definition than that presented in the books I have written?"

He answered: "There are, in yon Legislature, many minds so well educated and versed in this question, that an explanation from them would be as plain as words can make it. But the 'words' they employ are fixed in meaning, like axioms, preventing all confusion. The language of earth is too imperfect for this question. Words are used inconsiderately with meanings arbitrary and variable; wherefore it is difficult to make new ideas understood. The truth is," he continued, "that Man, on this Planet, is yet but partially developed. His language is imperfect for the same cause that his mind is so; and many words are used, originating in the confusion and imperfection of the understanding, to convey a confused idea of something which his mind could not in reality explain; yet these words have passed into general employment, and certain vague meanings are associated with them."

Here I asked. "Will you give me an instance of the misuse of language; an instance of words which have originated in man's ignorance."

He hesitated a few moments, as if communing with the Legislature, and then said:—

"The word 'spirit,' as used by man, has no actual meaning; for *spirit does not exist* in the infinite order and plenitude of things. Every *thing* in the universe is a *substance*, a materiality; and the difference between the Rudimental and the Superior worlds consists simply in this: here, in the rudimental, matter *is progress-*

ing; there, in the superior world, matter *is progressed.* Here, matter is *ultimating;* there, it is *ultimated*—and is, consequently, much more real than where the external conditions are constantly changing. Thus, man is employing words that have no real meaning, but lead the mind into error, and that continually."

I inquired: "Would you like to substitute some other word for 'Spirit,' now frequently used by myself and others?"

He replied: "I did not come to do this now; I feel more at liberty to speak of Principles. Man knows too little of principles. Man sees the motions of the planetary bodies; sees life on earth; sees wonders everywhere; and asks: 'Where does the Power come from which pervades all and moves in all?' If man would examine the *laws* of realities, he would soon find that 'Matter' contains *all Power* as well as *all Forms.* He would soon find, that Matter, when centralized or organized, contains form; and when attenuated, contains force. All matter has two conditions: one, when it is reduced to *form:* the other, when attenuated to the evolution of *force.** It is these two conditions which perfect and advance matter to its ultimate point of atomic refinement; at which consummation the atoms perfectly coalesce, become *indivisible,* and can no longer expand. On this law of Harmony between

* The last word of science is that the constant element, the vitality of matter, is force. What science calls force, philosophy calls cause, and religion calls God; and that God is potentially and actively present in every atom of matter, every bead of dew, in the pencils of light that paint the spring landscape with inimitable beauty, and the fragrance that exhales from flower and shrub.—*Liberal Christian, May 2, 1868.*

Form and *Force*, the spiritual body will forever retain its form and shape! Having perfected, in itself, all of its original properties, qualities, and attributes, the spirit will continue young, harmonious, and happy, throughout the countless cycles of eternity, without the sensations of age, decrepitude, or knowledge of decay."

Here he gave me to understand, by a motion of his hand, that he would say no more on this subject just now. And so, fearing he might depart at once, I asked: "Could we not see the spirits thus assembled, with our physical natural eyes, if they were not too far off?"

"No," he replied; "but you would behold a *grayish mass of nebulæ* in the sky, in appearance like a fleecy cloud, though the whole canopy besides might be as cloudless as a Thought of Truth."

On saying this, he waved his hand, as if to bid me adieu, a departing salutation glowed forth from his countenance, and so was terminated one of the most impressive visions ever made manifest to my perceptions!

DELEGATIONS AND EXORDIA.

It is now eight months since the foregoing was written. But to day, being the seventh of March, 1858, I am particularly impressed to hold myself in readiness, in body and mind, to record things further concerning the Spiritual Congress. Accordingly, I take plenty of out-door exercise, very small quantities of food, and am particular to be passive in mind. * * * *

To day, being the eighth, I go into my room, prepare my writing materials, and await further impressions. Now I feel the overshadowing presence of a sweet influence. It pervades my entire system. It penetrates to my interior sensibilities. It first surrounds me like a warm fluid-vapor; then it settles down through the pores of the cuticle: now it flows through my blood—cooling and soothing it most pleasingly; and now I feel a general slumber stealing over my being. I yield to it. And now, several minutes have passed, I am quite ready for the additional information promised.

Galen is again approaching! He tells me to "write whatsoever word is given." I obey.

THE JEWISH DELEGATION.*

"Publius Abraham *the commissioner*; Flaccus Mor[illegible], *the architect*; Jesus Josh, *the warrior*; Isaiah [illegible] *the [illegible]*, Zeriah Jehoram, *the prince*, Solomon Ezra *the king*; Helvius [illegible], *the satirist*; Tullius Cicero *the orator*; Quintus Cincinnatus *the statesman*, Tiberius *the emperor*, Paul *the writer*, Benedict Spinoza, *the thinker*, Mordecai Noah *the publisher*."

THE EXORDIUM. "Ancient People of the desert! Like rippling mountain rills, sparkling in their limpid course, hast thou flowed into the ebbless tides of human history. From wildernesses emerged! On the arid plain thou hast raised the monuments of skill—gorgeous towers, palaces of magnificence, and domes gild-

* The beautiful and wonderful import of these Delegations and Exordia, will receive an ample explanation after the record of them is completed.

ed and starred with gold and the azure amethyst—with which thou thinkest all Jewish fame and unity are inseparable. We come to turn thine eyes to a New Jerusalem! Darkness now shrouds each favorite spot; time hath brought desolations in its wings; ambitious hopes and great cities lie in endless ruins upon thy history's page; noble men, endowed with gifts of soul which gods might claim, are remembered only as 'having lived' and directed thy footsteps; but a grander destiny awaits thee! Time is thy changeless Friend; we pray thee believe. Thy wandering sons shall rest. The patriarchs still live. Moses and the Prophets still speak to thee: 'Onward, to the Mountain of the Lord thy God!' We bid thee follow us!"

Conversation.—After writing, word by word, nearly as possible as dictated, the names of the Jewish Delegation and the Exordium to that people, I felt moved to ask a few questions concerning them as a race. All supposed miracles and providential interpositions, as the Christians' sacred writings inform the world, began with the Jews. Their history is fraught with supernatural wonders—prophecies, commandments, holy wars, preservations from vanquishment and starvation, and miracles of every shade—at least so says the record. About this I ventured to ask: "Whether the Jews now live as scattered outcasts over the earth in consequence of any special and supernatural transgressions against the Lord's will? If so, was their dispersion accomplished by a decree of the Supreme Being?" To which the communicating mind replied as follows:—

The law of God groweth spontaneously in the

human mind; by prayer and by cultivation of the mind, this law is strengthened and vivified; then and thereby the Supreme speaks to man; whence proceeds all prophetic knowledge, all perception of Right and Wrong, and all the Brotherhood possible to human-kind. The Israelites or Hebrews, known as Jews, never completely obeyed this law among themselves. A house divided against itself must fall; even so with the Jews as a nation. They separated, as every nation must, when the Law of Internal Unity is violated or disregarded. This is the cause of the miracle of the scattering of the tribes. The New Jerusalem to which we point this people is the Union of Nations with the Law of Universal Justice.'

THE CHINESE DELEGATION.

"Hong-alles-si *the brave*, Foh *the book-maker*, Confucius, *the [illegible]*; Coph-[illegible] *the [illegible]*, Su-ich, *the iconoclast*, Ipho-ching *the benevolent*, Ah-dus *the king*, Nisa, *the hospitable*. Hiao Poli, *the silk weaver*, Fola-h-aun *the kind emperor*, Hoang-ti, *the inventor of garments*, Sse-ma-kuang, *the traveler*, Si-ling-chi *the cultivator of silk*, *and three score and one other*."

THE EXORDIUM.—"China! Queen of the nations, Land of our existence, Home of our beginning, Child of our remembrance, we, recorded in the *Wai-ki*, unchanged, unwearied, having sprung into corresponding life and being from the organic ruins of our forms; we, the ancestors and descendants of the dynasty of *Techin*, companions of the beloved *Hiao-wenti*, of *Yao-Youen-ti*, and of *Ming-ti*, the writer of *Ben-Peking-Saonti*, the

royal history now entombed beneath the *Temple of Jeddo*; we, surviving the devastations of Time, and the wreck of national splendor, and the decay of memories, and the endless growths of the silken fleece which bedeck the distant nations, and empurple now the Imperial Palace of Pekin; being thus thy kindred, sons and daughters of China! we come to thee endowed to lift the curtain hanging over the archway of thy spiritual destiny! With our breath we will inspire the wise-hearted to see with understanding. *Ad-orab-Hi-ling-chi* will be a goddess to thee; the earth shall learn by thy light; justice shall be done to thy people, O China, the Queen of Nations!"

THE PERSIAN DELEGATION.

"Zoroaster, *the ruler*; Zoroallah, *the historian*: Almodhi, *the prince*; Almamdun, *the musician*; Abdallah *the wanderer*; Ganem, *the beloved*; Alraschid, *the caliph*, Abdas *the priest*, Mahomet *the vizir*; Mohammed, *the satirist*; Abdallatiph, *the historian*, Genaallah *the charitable*, *and one score and seven from other countries*."

The Exordium.—"Persia! Through the endless labyrinth of prominent fables and obscured facts, we contemplate thy history. We are thy children. Country of enchantment! Where pleasure-crowned Princes, and imperious Caliphs of the house of Abbas, have drawn the *peri* of passion from countless attractions—palaces, gardens, vineyards, beautiful female slaves, pageantries of flowers, galleries of fountains, singing-birds, gilded roofs, embroidered garments, and music on every scale—all this we now ignore as unworthy

thee. But what we most delight to read on thy page, is the excellence of thy genius and learning, the refinement of thy manners, the beneficence of thy science, art, and literature, even when Augustan Rome was buried in the injustices of Feudalism and ignorance. It is to this end we come! Arise, O ye Magi, teach the rulers and slaves that we seek their elevation. We are not the fabulous Peris, the genii of the fallen Eblis; neither the descendants of the Azzalis. Allah! the Compassionate, the Sustainer eternal of the orbed infinitude, remains thy unchanging Friend! Hear us, O Persia! and follow thy inspirations!"

THE JAPANESE DELEGATION

"Firouz-gil, *the boatman*; Dimaagh, *the architect*; Kang-hu-hi, *the conqueror*; Montucci, *the encyclopedist*; Royer Collard, *the French statesman*; Nour Balsou-ti, *the teacher and musician*; Gua-sl chi fai, *the avenger*; Abrahim-Manson-effendi, *the adventurer*; Lycurgus, *the law-maker*; Xerxes, *the warrior*; Camaralza Amgiad, *the constructor of the gods and cabalistic symbols of the dynasties*; Zoroaster, *the fourth king of Persia, and two score and six from neighboring tribes.*

THE EXORDIUM.—"Japan! From the elder nation, the Queen thou wert born. Her sympathies are thine. Wealth and intelligence, and a love of Peace are thine. And we are thine! The western nations think thee abandoned to the night of Ignorance—buried in the depths of Idolatry—nay, Japan, we behold thee as thou art—the Admirer of the beauties of the Mind; the Patron of elegant manners; the Friend of education; hence come we to thee. Let the western nations enter

thy gates! Let the stranger enter the Mosque; for the day of sudden destruction is entombed amid the piles of bedarkened eras. In thy Temples are records of thy science and art. The symbols of thy religion unroll from lamps of purest brilliancy. Suspended from the shining walls in the Jeddo, on silk with golden embroidery, is written a song of God. No nation can super conceive it. Unite, O Japan! in the cry of the world—'Love Universal and Justice,' O our country! Let this be proclaimed, O Emperor! from thy lofty places!"

THE TURKISH DELEGATION.

"Gengis Khan, *the warrior;* Baber, *the conqueror;* Aurungzebe, *the emperor,* Mahomet, *the revelator,* Kadijah, *the wife,* Abubeker, *the warrior,* Al-Abu-zoar, *the physician,* Abu-Obida-Arrilola, *the beloved;* Suragah Dowlah, *the medicinal;* Jacob and Rachel, Rajonah *the ruler;* Balkis Shedim, *the hospitable woman; and three score more of the same people.*"

THE EXORDIUM.—"Mohammedans, Arise! For there is no God but God · lo! God is great, and all true persons are his prophets. Mussulmans, Arise! Break ye the sensual reign; and when ye pray, turn your eyes no more toward the Temple of Mecca. The Koreish is not the most celestial of languages. Islamism is not the highest miracle. As ye have been ravished and amazed by the reading of the Koran—as ye have the Abyssinians for your attendants, the Circassian females for your slaves, whose loveliness elicits the impassioned expressions of your Koreish eloquence—so are ye chained to earth. So are ye sinking, in the magnificent empire so

beloved, beneath over-wrought indulgences. We come to open dreamy eyes; to break the galling chain about to crush our beloved; to bid ye welcome the oppressed of every land; to open to your impassioned gaze the boundless pathway trod already by your children. We come, O ye the faithful, from the Mecca of a more holy Paradise."

THE GREEK DELEGATION.

"Simonides, *the lyrist*, Patrocles, *the sandal-maker*; Parrhasius, *the artist*; Phemoinoe, *the huntsman*; Thales *the meditator*; Anaximander, *the aerialist*; Diogenes, *the critic*, Pythagoras, *the wise*; Plato, *the republican*; Solon, *the teacher*; Epicurus *the philosopher*, Des Cartes, *the French theogonist*; *and fifteen less known to history*."

THE EXORDIUM.—"Rolling through all the nations are thy thoughts, O country of Republics! Thy thoughts have power to change whole eras of noisy conjecture into moments of sublimest contemplation. High up o'er the Isles, bathing the archipelago with interfusing rays of beauty, hath arisen the Sun of independent Thought. It is essentially immortal. It can never set in infinite forgetfulness. In all Egyptian germs do we behold your wisdom, O sons of Greece! All spirit and matter, all objects of thought, all thinking things, are partakers of each other's worth and nature. The transcendent empires of Truth are so constructed that the sons of all nations shall see the work of their existence. But a mountainous cloud hovers o'er thee, Ancient Land, between thee and thine eternal sun, leaving thee half-hidden and powerless, while the distant nations enjoy

thy light of former days, believing thy sons of Thought lost in endless solicitude. We bid ye, Grecians, welcome industry to your shores."

THE ROMAN DELEGATION.

"Lucius Catiline, *the talented;* Cato, *the censor;* Romulus, *the founder;* Celsus, *the physician;* Olvasus Chalcidius, *the non-conformist;* Ignatius, *the religio-exarch,* Dominic, *the writer;* Ganganelli, *the pope;* Flavius Clemens, *the religious writer;* Gelasius, *the pope;* John Adams, *the legislator;* John Hancock, *the independent;* Malebranche, *the meditating monk.*"

THE EXORDIUM.—"Imperial City of the world! We know of and remember thee as the unrivaled mistress of a thousand powers. The eyes of the world have seen thee in thy glory; in thy despotic and republic states; when Goth and Hun humbled thy pride; when Brutus lived and Cæsar died; when might and wealth ripened into idleness, and fanned the fires of sensualism and religious desolation. Now thou art a monument, marking the place where once the brave, the good, the great, the wise, moved amid the hills of grandeur and temples of matchless architecture. Misfortune hath stamped his seal deep upon thy brow. Wretchedness still moans from thy dungeons. Strange whisperings of distress issue from thy shattered habitations. The deeds of Caligula, the crimes of Nero, the unholy doings of Pio Nono—these walk like ghosts amid thy royal palaces! Hark! the long-expected earthquake grumbles beneath thy throne! Italy, like a mountainous volcano is every

moment swelling! Wherefore we seek thee for Italy's sake, for humanity's sake, for the sake of France. Pray, O ye lovers of the Supreme, for more strength and better inspiration."

THE GERMANIC DELEGATION.

"Œcolampadius, *the reformer*, Julius Lafontaine, *the writer*; Lagerstroem, *the historian*; Casper Fagel, *the resolute*, Von Klinger, *the [illegible]*; Emanuel Kant, *the critic*, Heraclitus, *the sorrowful*; Frederic Von Schiller, *the student*; Johanna Schopenhauer, *the authoress*; Wolfgang Von Goethe, *the intellectualist*; Aristides, *the just*, Ptolemy Philomater, *the thinker*; *and a multitude of others*."

THE EXORDIUM.—"As the architectural and sculptural grandeur of Greece was originated or suggested by the ancient people of the valley of the Nile, so came the germs of thy soul-feeling, the foundation of the intellectual-self-subordinating-methods of thy scholars, from the Druids and neighboring tribes. But how skeptical art thou in the midst of infinite belief! We speak from our soul-experience. All history is subjected to criticism; words are traced to groundless fragments; thoughts are sundered till phantom-like they flit away amid the ruins of useless speculation; a sweeping and overwhelming incredulity rolls out from the disciples of NIEBUHR; yet art thou the mistress of a thousand circles of Reform Thought! But now is the time to improve thy legislation. When Hungary asks for admission to thy Republic, do not refuse! Thou mayest be the triumphal archway to a great national deliverance."

THE POLISH DELEGATION.

"Thaddeus Kosciusko, *the freeman*; Ama Kaunsinoff, *the artist*; Grammaticus Saxo, *the historian*; Wilhelmina Louisa, *the Prussian queen*; Ignatius Krasicki, *the critic*; Romanzoff, *the worrior*; Suwarrow, *the prince*; Wilhelm Von Schlegel, *the poet-historian*; Kutusoff, *the gallant warrior*; Jalenbowsky, *the peaceful prince*, Augustin Ivanhoff, *the architect*; Johanna Sergiervitsch, *the beloved of children*; Malackowski, *the Polish petitioner*; *and many others*."

"The Exordium.—"Long-suffering Poland! We come not to recount thy trials, thy wrongs, thy failings; but, as loving Brothers, we mingle our sympathies with thee, and breathe upon thy rulers the breath of Peace and Justice. Each broken column of Warsaw, each remembrance sacred of thy heroes and suffering, do we regard as naught, compared to the apathy now stealing through the arteries of thy government. An apathy to the voice of the oppressed! Knowest thou not how remotest parts of earth are tending to *one* center? Let thine heart beat, beloved Poland; victory is of Truth; not of abundant armory or dauntless warriors. Change thy weapons! Aim for Peace and Justice; think of a better world that changes not."

THE RUSSIAN DELEGATION.

"Joshua, *the leader*; Falieri, *the warrior*; Clerfayt, *the commander*; Ochlenschloder, *the dramatist*; Derzhavin, *the officer*; Luther, *the reformer*; Walvensteiner, *the informer*; Bennowasky, *the magnate*; Beirbaur, *the serf*; August Harndenberg, *the plenipotentiary*; Fezzan Heirrhstein, *the composer*; Michaelovitsch, *the czar and fraternizer among neighboring kingdoms*."

The Exordium.—"We listen, Russia! we listen for

one note of Harmony from thy palaces, but we hear the loud roaring of the practicing warrior. The rugged earth echoes back these songs of death. Thy imperial strength is contrasted with plebeian weakness. The former has wealth and artillery; the latter, poverty and love of Liberty. To the former we may add *nothing*, but we can diminish; from the latter we can diminish *nothing*, but we may add a torrent of power. Thy soldiers will fail thee in battle; their hearts shall beat for the down-trodden. Thy officers shall fall in death before thine eyes; and thy cunning shall depart. Russians! noblemen of the north! spurn your glittering swords, and commence the education of your youth. Ignorance lowers heavily o'er your habitations. Crime hath sealed your despotisms; hath consigned them to decay."

THE AUSTRIAN DELEGATION.

"Michael Bruto, *the historian*, Christina, *the queen*, Copernicus *the astronomer*, Johanna Dousa, *the soldier*, Gibbon, *the logical chronicler*; John Huss, *the reformer*; Laurence Mosheim *the theologian*; Albertstein *the traveler*, Ethan Allen, *the strong*, Pickler *the [illegible]*, Pulaski, *the freeman*; Zimmermann, *the physician*, *and scores of others*."

THE EXORDIUM.—"Austria! subjected to the soul-compelling power of political circumstances, how indistinct are thy conceptions of the pure regions environing thee—how materialized! What greater, grander Thought hast thou than that of military victory? To thee remonstrance against wrong and rebellion against country are identical. Liberty and Crime are synony-

mous to thee. Justice and thy governments are twin-born! Upon thy head, Austria, hovers now the Spirit of Night. The worshipers of Truth have forsaken thy magnificent temples. Cathedrals are loud-sounding with cries of neglected children. Religion warms not the chambers of thy Governments; it has gone out to its primeval sanctuary, and sits upon the eternal hills. The unmeasured universe surrounds you, O our Brothers; and thousands of souls, impassioned with republican Love, have their eyes, and their poniards, aimed at your hearts. Wouldst thou live and prosper, Austria? Then withdraw thy armed hosts, and relax the reins of despotism."

THE SWEDISH DELEGATION.

"Celsius, *the botanist*; Adolphus, *the king*; Louisa Ulrica, *the queen*; Polheim, *the counselor*; Berzelius, *the chemist*; Swedenborg, *the revelator*; Ceolwulf, *the neighbor king*; Rean Guelph, *the ruler*; Albert Krantz, *the historian*; Charles Von Linnæus, *the original botanist*; Augustus Barnard, *the philologist*; Boerhaave, *the physician*; *and nine more*.

THE EXORDIUM.—"Let the world boast of thee, beloved Sweden! Noble chieftains have led thy sons to victorious battle. Stenbock led Sweden to the shores of courage; his name is enshrined in the monuments of history. Swedish heroism kindles afresh at the mentioning of Charles, the hero-king, and at Stienbock, the victorious defenders of thy liberties. It hath been said that 'the proper immortality of man is to live in the grateful remembrance of posterity, by an extension of his wise and noble designs; by transferring to the bosom of his descendants the just and noble sentiments

that once actuated his own.' Nay, illustrious Sweden, the glittering genius of thy scholars, and the triumphal laurel upon thy chieftain's brow, were wasted on an arid, trackless, oblivious Desert, did we not possess a personal immortality, inseparably linked to thee, as stars in the upper sky with the growth of vegetation. Let thy sons be Peaceful and Justice-loving; teach them to obtain a victory over Wrong!"

THE HUNGARIAN DELEGATION.

"Frederick Trenck, *the incarcerated*; Bem, *the defender*; Potemkin, *the officer*; Wallenstein, *the general*; Wilberforce, *the earnest freeman*; Robert Pollok, *the ideal describer*; Poniatowski, *the officer*; Pozialynski, *the embassador*; Bernardine, *the earnest*; Mary, *the queen*; Darnley, *the companion*; Berlichingen, *the friend of the peasantry*; Tivoglio Archidamus, *the Spartan leader*."

THE EXORDIUM.—"Wandering in glooms of midnight sadness, O Hungary! and bewailing thy lost armaments and exiled chieftains, day and night, how canst thou unitedly espouse the Cause of God and become invincible to thy foes? The Kings of Europe tremble because of thy hatred to their power. Treacherous bands are forming to obtain thy Chief. The far-resounding melodies of 'Liberty' have poured in overwhelming streams from this hero of Hungary. This is his crime! He has felt our sustaining power. His tongue hath discoursed to the oppressed of Europe in ever-thrilling words; because we touched the immortal chords of his being, telling him neither to weary nor despair. We are thy guardians, O Beloved Country! Thy people

need Education much more than swords. Despotism is based on Ignorance; and War is its darling Offspring. But thy inspired Chief is still working for thy deliverance. Thy Land shall bring forth the flowers of Peace. The Germanic Power will unite in thy well-doing."

THE ITALIAN DELEGATION.

"Trajan Boccalini, *the satirist-politico*, Antonio Canova, *the sculptor;* Correggio, *the graceful colorist*, John D'Avila, *the journeyman of Andalusia;* Leopold Berchtoldt, *the humane*, Sophonisba Anguisciola *the blind artist;* Colchester, *the reformer*, Artemisia, *the governess of Caria* Margaret D'Ossoli and Companion, *the liberators*, Marguerite Blessington, *the countess and authoress;* Paul Von Rembrandt, *the painter of pictures*."

THE EXORDIUM.—"Pictorial beauty, and deep wisdom, and checkered improvisations of love, friendship, and heroism, and conquests of blood, mixed with good and evil, these form the records of thy Past. As missionaries to the Present we come! The voice of discontent is heard from all thy habitations. For slight and fancied injustice, the people groan to be avenged. The world remembers thee as the Queen of Song and the kingdom of Art. Thy beauteous gardens and flowering terraces are not worth the regrets fostered for them. Oh, where is thy magnanimity? Mazzini and Gavazzi, speak to thy people! O'er every continent and isle of the sea, is spreading the tidings of thy great oppressions! Italians! where resides thy power to overcome a great injustice? Not in impatience and self destructive haste; but in the united Love of Right—stronger

than all Fear, and bolder than the accustomed warrior. Italians! arise to the grandeur of Liberty!"

THE SWISS DELEGATION.

"John George Aldman, *the curate of Inns*; William Tell, *the freeman*; Baron Von Redin, *the defender of his countrymen*; Simon Tissot, *the physician*; Sismondi, *the politico historian*; William Cassillon, *the type maker*: Cadmus, *the founder*; Charlemagne, *the frugal king*; Phidias, *the sculptor*; Althamerus, *the religio-reformer*; Constantine, *the emperor*; Joan, *the maid of Orleans and of justice*; Paracelsus, *the alchemist and discoverer*; *and nine more*."

THE EXORDIUM.—"There is a proud magnificence in thy mountains, Beloved Country! In them we behold, symbolized, the lofty crest of Truth reared in everlasting defiance to the inglorious march of Ignorance. The distant nations have seen thy dwellers of height and dell, and have been awe-struck by the valor of thy sons. Among thy lofty mounts, where inundating fountains have flowed, are vaulted cellars and treasures of the finest gold. For this the earth's inhabitants will come to thee. But worship thou not at the shrine of the golden Idol; for he hath steeped the earth with blood. Towns, cities, empires, have fallen before his tramping devotees; and Liberty is not the issue of his loins. Maria Theresa, the Bohemian Queen, is still the empress of compassion. Her public libraries, universities, colleges, and observatories, are better than mounts of Gold. We will pour Inspiration into thy scholars; and Love into the hearts of those who shall visit thee."

THE SPANISH DELEGATION.

"Pizarro *the warrior*; Isabella, *the queen*; Avarado, *the conqueror*; Altamirano, *the mother of Cortez*; Gautemozin *the stoic*; Guevara, *the* [illegible] *of the Spanish court*, Caraneadoz, *the architect*; Charles Bucquoi, *the intrepid general*, Artaxerxes, *the Persian king*, Torquemada *the inquisitor-general of Spain*, Seneca *the philosopher*, Philip Sidney, *the advocate and republican*."

THE EXORDIUM.—"Upon thy crumbling tombs, O Spain! we read the records of thy misdirection. Cruelty hath been thy companion. Thy passion for Power—barbaric, transient, national strength—hath consumed the fires of purification. Martyrdoms and inquisitions are written but too plainly on thy brow. The nations read and shun. Thou worshiper at the shrine of Moloch, why persist still in wearing upon thy bosom the weapons of defense. We are thy friends! The blood of victims cries against thee. Concealed in thy mind are feelings of revengeful hate to nations about thee; hence in thy garments we behold the knife and the poniard. The blood of thy children flows in blackened piles through their veins; for excessive passion hath left its curse upon them. Hear us, Spaniards, most beloved! let your blood flow warm and free. Thought is your Empire. Peace is your Harbinger. Universal Love is your only passport to the eternal joys of the Infinite."

THE MEXICAN DELEGATION.

"Hernando Cortez, *the conqueror*; Diego Velasquez *the master*; Nuno de Guzman, *the valiant*, Columbus, *the voyager*; Montezuma, *the prodigal*; Don Luis de Velasco, *the emancipator of Indians*. Bernal de Castil-

lo, *the writer*; Forreira Cerda, *the poetess and reformer*; Gaul-de-Prinrta, *the historian*; Iturbide, *the emperor*; Wilhelm von Humboldt, *the traveler*; Nicholas de Ovando, *the discoverer*."

THE EXORDIUM.—"Thy People, O Mexico! are marching onward to sudden ruin; for the wealth of thy mountains is not in thy coffers. As a nation, thou art hastening to a place whence thou mayst cast no shadow; the substance having departed. Schools and seminaries are needed. Think less of war; more of intelligence. Thy limbs are paralyzed, O Mexico! the demon of war hath plunged thee deep in the vortex of pecuniary ruin. Having learned, through boundless space, that War is a universal Wrong, we come to thee with our message. But it is not of thy impending destruction that we now discourse. Nay, we now admonish thee to mingle thy possessions with the United States—peacefully, nobly, fearing no injustice, asking no returns—and we will secure to thee thy Liberty. Columbus will show thee a 'new voyage'—a gradual progress from natural science up to spiritual light. Montezuma will show thee 'New Halls of Pleasure'—the Cathedral of the Universe; resounding with eternal songs; decorated with suns and systems innumerable."

THE FRENCH DELEGATION.

"Barbazan, *the unreproachable*, Augustine, *the talented bishop*; Gratien Philipon, *the sufferer*; Danton, *the courageous*; Pelisson, *the writer*; Poussin, *the artist*, Rousseau *the author*; Lafayette, *the freeman*; Daubenton, *the physician*, Napoleon, *the strong*; Josephine, *the faithful*; Alamanzor-Aven-Rosch, *the republican and investigator*."

THE EXORDIUM.—"Suddenly plunged from the dizzy heights of honored power to the dismal depths of dun-

geon woe, thy sons, O France! have learned the penalties of passion and the misfortunes of impatience. Ever glorious in history; ever struggling for freedom; ever unfaithful to the laws of Justice; ever bound in chains of triumphant Tyranny; ever hopeful for the hour when Eternal Liberty shall wide unfurl her celestial banner to the sky; ever vexed with disappointments; yet how nobly unchanged thou art in all the known principles of Eternal Truth. We come to rule thee neither on throne, in song, nor in philosophic thought; for experimental wisdom hath manifested to us how quick thou art to vibrate between impassioned Reason and Papal supremacy. Of the latter thou art now in danger! The sovereignties of Europe have an eye to thy destruction through the confluence of thy *present* unconsolidated monarchy and the powerfully-organized Papal power. O People of France! a new trial of your courage dawns even now in the stillness and intricacies of the northern powers. Open your dungeons; let the oppressed go free! Open your government, let the light shine within! And when again your hands are uplifted against injustice, be firm to the last, and think of us as your brothers eternal."

THE SCOTTISH DELEGATION.

"James, *the king*; Garden, *the botanist*; Cunningham, *the novelist*; Henry Melville, *the counsellor*; Macnish, *the writer*; John Douglass, *the friend of Dr Johnson*; Walter Scott, *the writer*; John Abercrombie, *the physician*; Robert Burns, *the freeman*; Dugald Stewart, *the philosopher*; William Wallace, *the reformer*, Robert Bruce, *the deliverer and freeman*."

THE EXORDIUM.—"In the grave are entombed every error, regret, defect, resentment, and unkind remem-

brance. The look, the smile, the bearing, the good deed, the noble saying, are preserved in the palace of memory as the living remains of thy dead. The grave is the sweetest sorrow—it is wreathed in a mystic solitude; with enchantments for the heart. The kindest thought is the parent of the epitaph. The gentlest flowers adorn the silent mound; the evergreen sends up its tendrils here and there as emblems of existence. What a threshold is the grave! Thou seekest the tomb as the gate of sorrow; and sorrow as the gate of heaven. How unwilling thou art to be deprived of pensive sadness! Meditation near the tomb is the sacred joy—the most pleasing romance of sorrow—known to thee.* And so our birthplace is fraught with superstitions; or with cold, ungenial skepticisms. From Scottish height and dell arise the song of romance, the enchanter's verse, and the severe logic of the preacher. Edinburgh shines bright with Thought; the feet of geologists tread the Orkney hills; the principle of Peace is working through the people: the doctrines of Education issue from the writers on thy soil; we see minds stand ready to accept our message; and we shall soon be prepared to utter it."

THE ENGLISH DELEGATION.

"John Dryden, *the poet;* Anne Boleyn, *the ambitious;* Holbach, *the intellectualist;* Thomas Hood, *the writer;* William Shakespeare, *the de-*

* It may be considered "an act of supererogation" to assert that the author is totally unacquainted with the majority of names recorded in these Exordia, and that the historical references, as well as the national peculiarities frequently alluded to, are entirely new to him.

ber of passion; George Herbert, *the pious poet;* Julius, *the pope;* James *the king,* Henry, *the king;* Roger Sherman, *the freeman;* John Spencer, *the writer religious;* Chalmers, *the writer,* Charles James Fox, *the independent,* John Hampden, *the enemy of injustice;* Mary Sidney, *countess of Pembroke;* Felicia Hemans, *the poetess-idealist,* Thomas Leicester, *the agricultural reformer;* Wellington, *the military director.*

The Exordium.—"With the Lion watching by thy side, with thy Marine power so capable of locomotion and transferation, with thy ships in every sea, thy banner floating freely on every breeze, well mayst thou, most beauteous England, be proud, and arrogant, and austere! Monarchs may scan thy boundless influence on every shore. Thy missionaries have gone to distant lands; at home the gorgeous temples of Religion rear their proud domes and turrets on high; and thy Royal Institutions are brilliant with classic lore—deep wisdom, drawn from the wells of ancient days. Yea, Beloved England, well mayst thou indulge the passion of Pride—and feel imperial joy, when thinking of thy Sons of Thought. Yet hear us, hear us! for hatred to human Liberty is still enthroned upon thy Government, and danger stands now at thy palace-door. Thy lands are tilled by the faithful Sons of Liberty! The working-men and working-children in thy Factories will sit in judgment against thee! The times are full of signs! The faithful inhabitants of Erin, loaded with labor and taxation, and threatened by poverty and distress every hour, will bring thee to judgment. O England! change thy Pride for Humility! The wealth of thy coffers is owned by a few; hence thy Government can not fall by poverty. But wouldst thou see thy fate? Behold, then, the mountain of Ice melting into liquid shape and

flowing away into freedom! So shall England, as a Monarchy, decompose and disappear. The catalogue of crimes that checkers history is poisoning the vitals of England's existence. Oh, our countrymen! let a Lamb repose by thy Lion; let Justice be done to thine oppressed; for thus even in death thou mayst be glorious and beloved."

THE IRISH DELEGATION.

* Darcy, *the mathematician*; Caulfield Charlemont *the commander*; Robert Mosson, *the poet*, Philpot Curran, *the Irish orator*; Robert Emmett *the friend of the oppressed*; Melancthon, *the theologian reformer*; Daniel O'Connell, *the advocate for freedom*; Edward O'Meara, *the physician*, Archibald Maclaine, *the critic and linguist*; William Magee, *the talented dean*; Robert Peel, *the statesman and reformer*, and ninety-one more.

THE EXORDIUM.—"Ireland! Through the vast world of heart, beloved, flows the blood of thy people. The end of thy vassalage draweth nigh. But thou art not ready for FREEDOM; else, long ago, this blessing would have been thine. Wouldst thou have earth a paradise, and every heart a heaven? then begin with UNION in the soul, crowned with the thought of eternal perseverance! How patiently dost thou delve the earth, ditch the meadows, clean the soil, and make the vegetations unfold! Meanwhile, how art thou agitated with political cogitations—thinking how things might have been—how they should be—watching night and day for the death of Usurpation, or praying for a milder kind of tyranny! Then, again, thou art resolved to borrow no trouble from 'to-morrow'—and so, forgetting in a few hours all thy sorrows and oppressions, the heavy hand of despotism is placed upon thee again and again—and

so thou art vulnerable, and easily trained to submission. Behold your weakness, O sons of Ireland! Forsake it, ye down-trodden! We speak to you from the Home of your departed saints; from the Land of the Free! Unite, unite!—not for war and bloodshed, and useless rioting in moments of reckless discontent or enthusiasm—but UNITE for National, Complete Suffrage, to secure annual Parliaments, and emancipation from Aristocratic legislation! England is vulnerable in every joint of its anatomy. Her commercial Prosperity is temporary. Every nerve in the oligarchic organism is exposed to the slightest touch of FREEDOM! O sons of Ireland! unless ye UNITE in the strength of Mind against the legislation which now keep ye in poverty and distress, your Cause, though it be right and of God, will fail ye a thousand times! If ye allow the Advocates for Liberty to be captured before your eyes, and exiled by Despotism or destroyed by the ruling powers, then ye are unfit for that Freedom ye yearn to enjoy. Again, hear us, brothers, for we are UNITED; we seek your salvation forever."

THE INDIAN DELEGATSON.

"Pocahontas, *the freewoman*; William Penn, *the legislator*; Tallien, *the revolutionist*; Tecumseh, *the chieftain*; Osceola, *the resolute*, Metacom, *the over-earnest*, Canonicus, *the Narragansett chief*; Walter Raleigh, *the historical writer*; Roger Williams, *the lover of free doctrine* Samosett *the devoted*; John Pounds *the teacher*; Simon Bradstreet, *the governor*; Sassacus, *the chief*; Mononotto, *the huntsman*; *and one score and ten others, belonging to other tribes and countries.*"

THE EXORDIUM.—"We, of your race, well remember the wigwam, often carried on our backs, which we left

standing near the flowing stream; and the evergreen shelter, beneath the tall trees, whereon the many colored bird poured forth its melodious song; and the hunter's seat by the river side, hallowed by the tears of the poor Indian, and by the blessings of the Great Spirit, after the going down of the sun in the West. We remember these birthplaces, endeared by a thousand charms—enlivened by the fox, the beaver, and the bear—with more delight than language can define. Ye are children of a lower or carnal heaven—sons of the fields and animals in Nature! The white man perceives not the grandeur of your bosom; he sees not, he knows not, the spontaneous worship of your being! The red man's bosom, like the wave on the shore of the ocean, swells and falls alternately with reverential thoughts toward Tuh-wah wash-nte-mun-ee doo, the Great Spirit who walketh above the tops of the trees, and spreadeth his, Kah-ga-nah-che-noo-bingo pang, wings wide over the ground—fanning the breast of the good hunter, the soul of the successful warrior, the brow of the wise medicine-man.

"Of thine ancestors, the white man taketh no knowledge; the source of the red man remains, with all men, a mystery. The well remembered pines and evergreens, the ascending oaks, in whose giant arms the sun-soaring eagle builds her nest, and reposes there beyond the prick of thy straight thrown arrow; the waterfall, and flowing river, the cataract which for thousands of years performs its labor without fatigue or decay, and many hills in Nature's wide domain: these might better yield a history of thy origin and wrongs than the white man's pen or the words we now impart.

"Inhabitants of the swamp, travelers in the wilderness, lords of the island, sons of the forest! we come to tell ye that the war-cry, the knife, and battle-ax, have ever been your enemies! The Chief hath urged to war, and hath died like the blasted oak by it The warrior's bosom, O brothers! is self consuming; for so the rude cliff, capping the volcanic mount, is finally sundered in the destructive storm of fire coming from within! The white man, with that intelligence which ye require, hath occupied your lands Hark! place your ear to the ground! Hark! the voice of the advancing multitudes is resounding on the distant hills. Alas! the canoe is buried; the fire-vessels plow the river, the lake, and the sea! The reverberations of the white man's ax are heard in the forests, your favorite hunting grounds are now fields of vegetation; your desert-lands are covered with cities We might murmur o'er your burning wrongs. We might start again the founts of hot tears, and sound the trumpet of war! Nay, ye sons of the wilderness, we tell ye nay! but dig the grave for your enemies! Place, side by side, the barbed arrow, the spear, the sword, the knife, and battle-ax; and over these, your enemies, write this epitaph —'Death is an eternal sleep.' Then uplift your eyes with friendship in them toward the white man, for the Great Spirit liveth; and the Spirit Land is nigh; and Justice shall be done! Brothers, learn ye the art of Peace; forget ye the art of War."

THE AFRICAN DELEGATION.

"Toussaint *the intrepid*; Petion *the St Domingo father*; Abonaboola, *the king of Granada*, Fabius Gallus, *the emperor*, Arabbelshah, *the historian*, Africaner *the chieftain*, John Q. Adams, *the religio-statesman*, George Fox, *the revelator-spiritus*, Isaac T Hopper *the practical freeman*, Daniel Webster, *the strong statesman*; Addison, *the classic writer*, John Randolph, *the orator pro publico* Michael Servetus *the lover of liberty*."

THE EXORDIUM—"We speak, O suffering Africa! from the clear sky; and our voices shall be heard. Mammon is the god who first led thee to bondage; so shall it be the god of thy deliverance. We will open the catalogue of national crimes to the world. The nation that perpetuates slavery shall become a by-word; and its people be counted odious as Appius Claudius the tyrant of ancient Rome, who condemned Virginia as a slave! The people who enslave thee shall prove thy eternal benefactors. There is a Law of Justice which evermore overcomes evil with good. We will inspire thy masters to worship at the shrine of Justice. This is the Great God before whom Mammon shall bow in eternal subserviency! The honest man shall rise in over-awing majesty before the doer of wrong deeds. The soil now tilled by enslaved hands, the plants now moistened by the tears of suffering exiles, shall yet be thine, O sons of Africa! to work in the sunshine of gladness, to barter with consumers as thine own. Ye shall become an *independent* Nation. This shall come of your free-will and choice! We will bring an over-powering light to all Oppressors: and the everywhere Oppressed shall go free."

Conversation.—Upon concluding the Exordium to Africa, my thoughts reverted to the time when I first beheld the Spiritual Convention, and I thought—"Why, how is this? Here is the name of Daniel Webster, who, if I remember right, had not left the earth at the date of my first vision—how can this be explained?" This thought had no sooner become defined in my brain, than I received the following reply:

"The Royal Circle is enlarged every hour as persons arrive from the planets. Since you beheld the assemblage, multitudes have joined the Delegations, and become special actors in the Reformation assigned. Others again have gone away into different consociations—having dispositions toward things in other directions."

"But Daniel Webster was understood on earth as not being the friend of the enslaved African," said I; "and now he goes to them:—what does this mean?"

"Because," he replied, "there is a Law of Justice which evermore overcomes evil with good. He selects his own field of labor. He comprehends the extent of the ground—is in harmony with the workmen already engaged—and sees where the institution is vulnerable, and its advocates accessible."

"Will the African race," I inquired, "be nationalized in America?"

"This is not yet known," he answered, "but we perceive that their development depends upon this destiny."

I then asked: "Is it right to send slaves out of this country?"

"No! it is right to give them Justice—their Free-

dom—and leave the issue to their own subsequent genius and individual attractions." Then, should they desire to depart, give your money freely to augment the work of colonization."

THE AMERICAN DELEGATION.

"Patrick Henry, *the orator*; John Howard, *the sympathizer and doer*; George Washington, *the careful statesman*; Samuel Thomson, *the physician*; Hopkins *the writer theologian*; Byron *the capacious poet*; Fulton, *the inventor*; Thomas Hobbes, *the philosopher*; Cooper, *the historical novelist*; Benjamin Franklin, *the analytic thinker*; Thomas Jefferson, *the statesman*: Paine, *the critic*; James Hutton, *the agriculturist and writer*; Downing, *the botanist architect*. Alexander Everett, *the chargé d'affaires*; Jonathan Edwards *the religio-intellectualist*; John Wesley, *the earnest teacher*; Mary, *the beloved Nazarene*, James Monroe, *the president*; Mary Montagu, *the talented*; Frances Wright,* *the suffering thinker*; Wolfgang Mozart, *the composer*; Reynolds, *the picture-critic*; Francis Bacon, *the philosophic reformer*; Charles Fourier, *the social architect*; *and twenty and four score and ten more*."

THE EXORDIUM.—"We come to thee, Beloved America! we come to thee to testify that there are changeless ties in the soul of man; that there are ever-kindred sympathies which prejudice and transient wrong can not warp, that there are loves for homes and friends—for country and its liberties—which death can not break or the revolution of generations disturb. The Spirit Home is more attractive than America; but Love is the attraction that no will-power can resist. From all the nations do we behold dwellers among the States. The kings of the Eastern hemisphere pray for thy dissolution. The success of thy Governments, and the com-

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* See explanation on page 68, of "Questions and Answers."

parative Happiness of thy people form topics for the thinking of the world. The sympathies of the world are thine. Thou art a bright light shining on the mountain—a star whereby the approaching mariner may direct his vessel into a harbor of safety.

"But we behold thee wanting in vital Integrity. Thy laws of Liberty are *localized* in their operation; thy principles of Justice are *partial* in their application. To the Church thou lookest for all spiritual progression; to the Government for all temporal improvement. This is thine error! The wealth of thy lands and the resources of thy territories have been developed by the discovery of Robert Fulton. Yet the Hall of the national Capitol, was refused to him, 'because,' said the wise men, 'the subject of his discourse is visionary.' But the country has been more benefited by the suggestions of Robert Fulton than by any legislative act or controversy since the day the Hall was refused to him. The Church and the Government are but developments of the people; how can they advance and improve the causes of their existence? Be watchful, O Americans, lest ye become worshipers at the shrine of St. Custom! This saint is the foe of all true manhood and nationality. When ye think that your Government *is complete;* then are ye on the way to death. When ye think that your Church *can enlighten you;* then are ye on the road to Papal supremacy. Let America proclaim—'PEACE, JUSTICE, LOVE, LAW, LIGHT, LIBERTY.'"

Conversation.—"Why do these dwellers of the Inner Life come so close to the earth?" I inquired. "Why do they not hold their Convention in the Home of the Free?"

"Because," said he, "like reapers who go forth to reap, the laborers should always draw nigh unto the field wherein they are to labor."

Again I asked: "Is it absolutely necessary that spirits whom we suppose to be at all times clairvoyant, and able to see almost any distance through space, should come so near the earth, as the location of the Convention appeared to me, in order to comprehend their work?"

"It is not necessary for perception nor comprehension," he answered; "but for the more perfect flow of the elements of sympathy."

"Does distance impair the strength or flow of so subtile a principle as sympathy?" I inquired.

"In thy mind," replied he, "sympathy and sentiment are the same: this is not true of what we mean by 'sympathy'—it is like the sun's influence on vegetation, or as the action of the brain upon the members of the body."

Again I asked: "Does *distance* prevent the flow of this actual element?"

"Distance," he replied, "is composed of *spaces*, which, being marked by objects, often break the chain or lines of connection between mind and mind—more positively is this true, where the intervening *objects* serve to constitute and establish prominently defined spaces; causing thus a given *distance* to be objectively-paved and phenomenally-girted, whether it be a few hundred miles or as many thousand."

"I can not quite understand," I responded; "will you illustrate this idea to me?"

"Thou knowest," he replied, "that water can not

flow steadily and powerfully if in its channel there be stationed many prominent obstructions. This is plain to thee, is it not?"

"Yes, this is plain; but I do not see the application."

He replied: "The application is as follows: Between the Spirit Home and the earth there are, strewn along and throughout the intervening Distance, like mile-stones marking the length of thy public roads—thus making *space* an actual and realizable fact in infinity—more than *four hundred thousand* planets and *fifteen thousand* solar bodies of lesser magnitude. These objective realities, peopling the distance intervening between the Spirit Home and the earth, frequently obstruct the flow of our influence, or the circulations of our 'mental sympathies,' as thou wouldst term them; but these intercepting bodies never arrest the penetrations of the fully unfolded mental vision, which, by virtue of our improved estate, we can evermore exercise."

"Do you come, then," I asked, "so near to the earth in order to get into complete sympathy with its inhabitants?"

"Yes," he replied. "Yet more positively do we draw nigh to scan the territories of human Experience; to examine the stratifications of human Thought; to weigh the world in the scales of Justice; to establish a sustaining sympathy with the Pure, the True, the Heroic—with the oppressed of every color—with the tyrannized of every clime; and though it is true that *even Spirits may sometimes look with pleasure upon the spectacle of a great man struggling with misfortune*, yet is

it our purpose, *anarchically*, to do whatsoever good thing we find to do, with One Accord, for so shall at last Eternal Justice be done on earth as it is in Heaven!"

"Will you tell me," I asked, "why individuals from one nation belong to delegations designed for another?"

"Every one," he replied, "goes to *labor* in that field for which he has conceived an attraction."

I now asked: "Why are persons from all the Nations, ancient and modern, interested in the deliberations of the Convention?"

"Every thing material," he answered, "originated *in* or rushes out *from* the spiritual, as trees roll their magnificent proportions from the spiritual *potentialities* first in their germs embosomed."

"I do not understand," I said, "the application of this truth."

"The application," said he, "is this: that all atomic harmony in the body of a man depends upon a pre-existing harmony among the particles of the mind. Unity of spirit begets and propagates the unity of the form. A Congress of Nations on earth is *possible* only after such a Congress is established in the Spirit Home."

"Will you explain this more clearly?" I asked.

"The explanation is," said he, "that when a spiritual sympathy is perfected among those nations which have, as individual representations, left the earth, and when that *unity* is made to exert its energizing, its silent influence upon the corresponding nations still remaining on earth (which all has been accomplished within the past *five* years), then, consequently, the *same most excellent consummation will be possible* among all the

nations, kindreds, and tongues that are now every where disunited and inharmoniously diversifying the globe which thou art inhabiting."

"Sometimes I observe you speak as I would—using the terms 'You' and 'They;' at other times, 'Thee,' 'Thou,' and 'Thine,' as in the exordiums; will you tell me why the style is thus changed?"

"I speak," said he, "for the Convention, as they would speak—except that I employ my own words to convey their thoughts: when I speak to you, I change to meet your mental methods—neither, however, is essential to the verification of the thoughts imparted."

Here the communicating mind impressed me to consider the interview as terminated. At this I resigned myself to the *external*, and soon came out of the internal state. The names and addresses I read over and over again, with never-lessening curiosity, for both are totally new, and, I think, the reader will add, "interesting," to say the least.

When I meditate upon the foregoing, and particularly when I recall the incidents attending the reception of the *exordia*, I have but one conscious regret—that is, the imperfection of my rendering of Galen's language. True, as nearly as possible, I have translated into English the precise words (often in different languages) employed by this gifted intelligence; but unavoidably, owing to the fact that I wrote almost all his communications from the *sound* of his voice, as addressed through the spiritual organ of hearing, some words may not be exactly as he pronounced them. The ideas, however, are strictly in accordance with his im-

partations. He termed the addresses "*exordia*," because, he said, they were merely *introductory* to something else which remains to be imparted. Whether or not Galen will transmit the additional information to me, or whether he or the Congress or the Delegates to each nation, will communicate directly with the various nations designated, I am wholly unable to say. But this I know: something for the general welfare of our common race will grow out of this Spiritual Congress; for those beautiful and gifted minds, the noblest of our kind, have not come together for an insignificant purpose. Beneficent, as the sun in the heavens, was the object of that Convention—so inexpressibly beautiful, and so impressive.

THE TABLE OF EXPLANATION.

TWENTY-FOUR DIFFERENT PHASES OF MEDIUMSHIP DESCRIBED AND EXPLAINED.

Having accompanied me thus far on the path of psychologic investigation, the reader will not, I think, deprive me of his companionship at this juncture of the subject. The Table of explanation is about to be spread. Many descriptions of food, with their wonderful and mysterious condiments, will be placed on the festive board. Upon this table shall in due order be arranged before all the people "a feast of fat things," of which the brotherhood of man is invited to partake, "a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." Every individual will find a flavor suited to his taste, and every one that "hungers and thirsts" for more light on the topic under discussion, will, I venture to promise, find something which shall delight and nourish him. Let us, therefore, sit down like brethren to the Table, and partake only of those things to which our constitutions most distinctly incline.

There are at present peculiar existing circumstances in the condition of the religious world, which make it almost imperative that a classification of the alleged

spiritual phenomena should be attempted. There is an unaccountable repugnance to the supermundane theory of the manifestations. The poet opposes it upon poetical grounds: that the spiritual occurrences are too offensive to the long-cherished pictures of the imagination. The religious man—the receiver of popular theology—is opposed to the spiritual theory, because the phenomena are calculated to render familiar and common place those sacred necrologic mysteries which have been so long supposed to be known only to the Supreme Being. The scientific man is too fearful of his reputation either to venture an acceptance, or a positive denial of the theory, but apprehensively suggests, that "when the facts have become firmly lodged in the public mind, then, doubtless, they can and will be scientifically accounted for by reference to a class of analogous phenomena already known." Herschel's method of investigation is still referred to, that "we are not to deny the existence of a cause in favor of which we have a unanimous agreement of strong analogies, though it may not appear how such a cause can produce the effect, or even though it may be difficult to conceive its existence under the circumstances of the case."

It is my impression that an attempt, just at this stage of the subject, to arrange, tabularize, classify, and dogmatize upon the spiritual phenomena—any effort to obtain an *explanation* of these phenomena, by referring them to analogous facts, traceable to natural physical laws—would meet with an unmitigated rejection at the hands of every man who has properly contemplated the new field; for the wonders are not yet half unfolded! The facts *are to be* developed. But facts already lodged

in the mind of the multitude *do point us* most distinctly and incontrovertibly to a stupendous mass of "strong analogies"—to a volume of corresponding "phenomena already known"—namely, to the prophecies, miracles, apparitions, and spiritual manifestations written down in the Old and New Testaments—and so, if the facts are to be carefully analyzed, and compared, and classified, and arranged in accordance with their natural relations, and *then all explained* by reference to the operation of some physical principle, known or unknown, why so be it! But, ye Bible-believers, ye receivers of the "strong analogies" whose origin is attributed to supernatural causes, take heed; for the *key* which will unlock modern mysteries will also lay bare the causes of every analogous phenomenon recorded on the page of sacred history. We are prepared for the issue; be ye also ready.

It is now given me to present a generalization of the facts, with their causes, which are already before the world. To this work we will now proceed.

In taking a comprehensive survey of the field occupied by the torch-bearers of the new dispensation, there flows into my mind a new and explanatory classification. In the midst of apparent chaos, a beautiful harmony reigns. I think no one has before conceived of the order in which the media exist. The following scale shows the relative positions of the many and various offices of the spiritual army:—

TABLE OF MEDIA.

OUTWARD.	1, Vibratory Medium.	INWARD.	7, Pulsatory Medium.
	2, Motive "		8, Manipulating "
	3, Gesticulating "		9, Neurological "
	4, Tipping "		10, Sympathetic "
	5, Pantomimic "		11, Clairvative "
	6, Impersonating "		12, Homo motor "

ONWARD	13, Symbolic Medium. 14, Psychologic " 15, Psychometric " 16, Pictorial " 17, Duodynamic " 18, Developing "	UPWARD.	19, Therapeutic Medium. 20, Missionary " 21, Telegraphic " 22, Speaking " 23, Clairvoyant " 24, Impressional "

From the foregoing table the reader will learn, that there is a systematic stratification of individual workers—represented by the four successive strata—OUTWARD, INWARD, ONWARD, UPWARD. That there is nothing arbitrary or fortuitous in this progressive and harmonious arrangement, the reader will be satisfied, I think, as we proceed with our delineations.

I. THE VIBRATORY MEDIUM.

Properly speaking, the Vibratory medium, is *first* in the OUTWARD stratum. It signifies a person whose body, not mind, is under the partial control of invisible powers. The world is replete with examples. In all Egyptian, Persian, and Oriental Bibles are to be found records of these things:—"And I Daniel alone saw the vision: for the men that were with me saw not the vision; but *a great quaking fell upon them*, so that they fled to hide themselves." * * "And, behold, a hand touched me, which sat me upon my knees, and upon the palms of my hands." See Daniel, x. 7. 10. This "*quaking*" is the influence and effect exhibited by vibratory mediums. Daniel, it seems, was also clairvoyant. There are, however, a limited number of modern media who *only* manifest the vibratory facts. The following case, though somewhat mixed with neurologic symptoms, is deemed a good one:—

"That the agitations proceed from a supernatural cause, and of an agent separate and distinct from me, I cannot be ignorant, after a full year's experience.* When my arm, leg, or head is shaken, I must be allowed to know whether it be voluntarily, from myself or not. And I do affirm it is not from myself, nor at my own will or pleasure; but on the contrary when that agent does so, if I think to suppress the same, *he does continue so to start and twitch my limbs, and by more interior uneasiness over my whole body*, to solicit my obedience, that I can have no rest till I suffer the same to take place. Under this foreign influence, I felt my fingers forcibly contracted and moved to write those words in page ninety, of the first book of warnings; under this influence my body was removed ten or eleven feet, as in page sixty five of the second part, without any concurrent mixture of my agency; *under this influence the respiration of my breath hath, for sundry days, beat various tunes of the drum, sometimes six hours in a day, without my voluntary operation, or thinking of it—nay, sometimes without being able to stifle it.* Under this influence I have experienced, sometimes a voice so strong and clear, sometimes so harmonious, as my natural one never did or could furnish. Under this influence I have been carried on my knees, several times round a room swifter than I could have gone on my feet. Some other particularities,

* This account is extracted from a Tract published in London, in the year 1708, entitled "*A Relation of the Dealings of God to his Unworthy Servant*, JOHN LACY, *since the time of believing and professing himself inspired*"

many have been also witnesses of; but these may suffice to show that *I am at times under the agency of another distinct being, in which times the tongue also is at the direction of that foreign agent, and no more under mine than the motion of the other parts of my body.* This is the true state of the case with me, and evidently paralleled with some variations in two hundred or three hundred other persons in London."

The next in order is the *motive* medium, another phase of spiritual manifestation, which we will proceed to illustrate.

II. THE MOTIVE MEDIUM.

The following is an authentic report of the members of a circle organized for the acquisition of physical evidence. The medium was D. D. Hume, at the house of Rufus Elmer, in Springfield, on the evening of the fifth of April, 1852.

"*First*, The table was moved in every possible direction, and with great force, when we could not perceive any cause of motion.

"*Second*, It (the table) was forced against each one of us so powerfully as to move us from our positions, together with the chairs we occupied—in all, several feet.

"*Third*, Mr. Wells and Mr. Edwards took hold of the table in such a manner as to exert their strength to the best advantage, but found the invisible power, exercised in the opposite direction, to be quite equal to their utmost efforts.

"*Fourth*, In two instances, at least, while the hands

that the members of the circle were placed on the top of the table—and while no visible power was employed to raise the table or otherwise move it from its position —*it was seen to rise clear of the floor, and to float in the atmosphere for several seconds*, as if sustained by a denser medium than the air. * * * *

"*Seventh*, Occasionally we were made conscious of the occurrence of a powerful shock which produced a vibratory motion of the floor of the apartment. It seemed like the motion occasioned by distant thunder, or the firing of ordnance far away—causing the tables, chairs, and other inanimate objects, and all of us to tremble in such a manner that the effect was both seen and felt."

The above facts, quoted from the experience of Mr. Hume, are here given as illustrative of the developments of the motive type of media. These phenomena perhaps more than almost any other class, are calculated to amuse and confound the investigator; and if the examiner abandons his inquiries with this type of spiritual unfoldings, his mind may be regarded as neither substantially convinced nor beneficially enlightened. Mr. Hume, the medium through whom the foregoing facts were elicited, has experienced still further advancements. The motive medium is simple. But when, as with this individual, the impersonating, the sympathetic, the clairvoyant, and the impressional attributes of mediumship are added, as they are under the most favorable circumstances, then, the facts being well-authenticated, such a person may be called a *compound* medium. And yet, with this combination, unless the strictest care be preserved during the sessions, the medium will be confused and perplexed by wrong

sounds, visions, and communications, which, because the medium is not in the Superior Condition (*which brings wisdom to the mind*), he may charge in full confidence to extraneous causes—usually, to the undeveloped, evil, or inconsiderate condition of the spirits. This notorious fact will receive special consideration as we proceed.

The simple *motive* medium, let it be remembered, is second in the OUTWARD stratum; whose mission, so to speak, is confined to the "sphere of facts;" than which there is none more pregnant with puerilities and incongruities; yea, and with startling, inexplicable phenomena also. The wise looking and sneering denouncers of spiritual intercourse—the Sadducees who, without knowing, question and deny—are sometimes unexpectedly overwhelmed with evidence of super-mundane power by means of a motive medium. To this class the motive medium is always serviceable. And though it is true, that, as materialists say, the members of the circle play some electrical part in the production of the phenomena, yet the *primary* power or cause will be found to be spiritually derived. The next development is gesticulation.

III. THE GESTICULATING MEDIUM.

This medium differs from the pantomimic in one respect, viz.: in the number of muscular motions. Athletic men are sometimes influenced in this way. At first, these various motions and gesticulations seem absolutely absurd. When the medium is impelled exclusively to gesture, the movements and intelligence

manifested are next to imbecility. But should the person be a compound medium for *clairlativeness*, *telegraphing*, or for *impressions* at the same time, then the manifestations become at once far more beautiful and significant. The Shakers and the French Prophets began with gesticulations. The same was true of the votaries of St. Vitus. This phenomenon is the first remove from the motive medium, and is very external. There is nothing in simple *gesturing* manifestations adapted to the public mind; nor suitable for the skeptical eye. They are unpleasant, because initiatory. The medium should remain in quiet circles, and allow himself to be further developed, before appearing among skeptical minds. In fact, any *Outward* phenomena are no more adapted to human entertainment and development, when in embryo exegesis, than the first lessons on the accordion or piano—"A thought worthy of remembrance!" The spiritual manifestations will come to a CRISIS very soon, and be rejected *in toto* for their worthlessness and transcendent absurdity, unless media and spiritualists generally consent to conduct themselves more in harmony with a comprehensive reason and the principles of a universally applicable Philosophy. As another step in spirituality, the Tipping phenomena appear next in order

IV. THE TIPPING MEDIUM.

This medium is intimately related to the *motive*; and many of the effects are identical. As a criterion to investigation, I will remark, that the so-called "Tipping phenomena" are often totally unassociated with

any *spiritual* cause; yet, if persisted in, the supermundane powers are attracted, and forthwith perpetuate the effects which might have, in the first instance, originated in physiodynamic causes. Read the following illustration:—

"In Woodbridge, N. J., some few years since, a young lady was affected with a disease which gave rise to the Tipping phenomena. Mysterious sounds were heard in her presence—window-panes were frequently broken in her vicinity—and, in like manner, door-panels were burst out, sometimes falling *toward* her, sometimes *from* her, and, especially, were quick, concussive, and very loud sounds heard under her feet as she ascended a flight of stairs. Ultimately, however, the mysterious phenomena frightened her into an illness which cured the so called malady. Here we are reminded that, though not necessarily a diseased state, *certain conditions* of the body and mind are essential to produce the sounds through which the spirits now at times communicate—taking advantage, as they do, of the electrical and magnetical atmosphere thus emitted, to move articles and even to converse; and this explains why these mysterious manifestations are confined to *particular* persons and localities."

Another example was communicated by a Pittsburg gentleman to the *Telegraph*:—

"There is one case of mediumship which I can not forbear mentioning: It is a young lady of intelligence, who has recently become developed as a medium for the tippings, but the family in which she resides have applied the veto—and not only that, but she is cruelly annoyed, on this very account. A few evenings since

She was sitting, with another lady and two gentlemen, around a common light-stand, when, after sitting a short time, the stand began to move—poised upon two legs, then on one—and it required the united strength of two strong persons to force it back to the floor."

The foregoing description of manifestations are rapidly entering into the category of fashionable amusements.* The card table is devoted to a circle for the "Tippings"—the waltz and the opera, with some families of fashion, are considered secondary to the new manifestation of electricity! This is well. Mental convictions can have no prejudicial effect upon the tippings, but the latter may have some influence upon certain institutions which need *the tipping* phenomena exceedingly. We recommend and encourage the employment of *tippings* as amusements. Let us now consider the next development.

V. THE PANTOMIMIC MEDIUM.

Perhaps among the phenomenal demonstrations of the day, none stand more prominently recorded on the page of experience than *pantomimic* representations of the character and thoughts of different persons who once lived on earth. Of all others it is the least convincing to the skeptical. The impersonating medium, which is another phase, will hereafter be described.

*Under this phase of mediumship occur all the wonders of the little heart-shaped board, called "*The Planchette.*" Any person acquainted with the spiritual laws of contact, as illustrated by the Vibrators and Tipping mediums, would be quite at home with Planchette.

The pantomimic medium is a different modification of OUTWARD phenomena, and I may add, not so high in the scale as the impersonating; yet in spiritual philosophy, these qualities will generally be found embodied in one medium and scarcely distinguishable. Discrimination, however, is necessary; else contradictory manifestations will appear associated with much confusion and error.

As every journal devoted to Spiritualism, publishes almost weekly certain instances of *pantomime*, it is not necessary for me to introduce an illustration of this type. For purposes of distinction, however, I will remark that the pantomimic medium (*per se*) is one who, without sounds, visions, or impressions, is partially taken into possession by some guardian spirit, who desires to represent certain thoughts by means of moving the medium's hand The medium is enveloped, meanwhile, in the magnetic atmosphere of the guardian. By this magnetism, his sensibilities are quickened, and perceiving thus, the medium sympathetically performs what the spirit would otherwise himself do, in case the person was exclusively a *motive* medium Sometimes the pantomimic individual is partially clairvoyant, in which case the imitation or pantomime is more perfect.* The next stratum in this system of development is the impersonating phenomenon.

VI. THE IMPERSONATING MEDIUM.

This class of media presents numerous modifications.

* See "*Spiritual Intercourse*," page 102, *et seq.*; a good illustration, accompanied with admonitions.

The number of persons susceptible to the psychologizing action of spirits, is now very great. The term is from the Latin *impersonalis*, to represent or embody. It is here employed as a generic word, naming *the family* to which a vast variety of prominent and imperspicuous manifestations belong. On record may be found hundreds of fine illustrations, but I am impressed to present the following:—

"About four weeks from the commencement of our Spiritual intercourse, the spirits began to put the medium to sleep, and he became clairvoyant at their first attempt.* No human being had ever tried to mesmerize or psychologize him before or since. At these times he would shake hands with the invisibles, describe their appearance, &c. This done a few times, they then sunk him, as they informed us, far below the clairvoyant condition, and then used his organs of speech without his consciousness even at the time. They would sing most beautifully *in male and female voices, as the spirit using his vocal organs might be; they would whistle and converse with fluency and freedom, and in almost the identical sounds and voices they were known to possess on earth. So perfect was the imitation, that frequently some of the company who were skeptical when they came, would melt like wax, and become tearful at the first salutation of some departed friend*, of whom the medium could not possibly know any thing, as they were fully aware."

* This fact is taken from Dr. J. A. Gridley's second letter to the "*New Era*,"—a paper, long since suspended, devoted to the defense of the doctrines and facts of the New Dispensation.

The impersonation of the death-bed exhibitions of the departed, is very interesting to those who desire to be reminded of this fact in their friend's progressive life But there is a strong probability always that the representation may be shaded and biased by the mind of the medium; wherefore it is seldom reliable. But let us now advance to the second stratum—THE INWARD.

VII. THE PULSATORY MEDIUM.

Since the publication of the volume to which this is a sequel, this class of media has increased fiftyfold—yea, "a hundredfold" -and the prospect is still radiant with promise. The pulsatory medium is the first remove from the *outward* or physical strata of manifestation. The word is derived from the Latin *pulso*, to beat or throb.

It is well known that many media receive private communications by *sensations* on the shoulder, on the knee, or face and head: unaccompanied with sounds or any movement visible to a third person. This beating or throbbing is unlike the pulsatile action of the heart; very different from the elastic pulses of the vital forces, compounded of the *nerve* and *cerebro* fluids, which the ganglionic centers accumulate and distribute; unlike any oscillating or vibratory process of the galvanic current; for those who obtain the real spiritual *pulsatory* responses in their persons, know that there is nothing external to, or incorporated with, the human organic economy, to which such experiences can justly be compared.

A gentleman writes me: "Whenever my mind is unoccupied with business cares, and I desire the departed

friend, J—— P——, to inspire my soul with high things, directly I feel him touch me, as it were, with electrical fingers on my shoulder, face, and on the upper portions of my head. When I ask questions, the responses are *beat* out, upon my person, sometimes with a distinctness and power absolutely alarming!"

From another letter: "When I read the different newspaper accounts, and compare the reported experiences of others with my own for nearly two years, I I am satisfied that none get more convincing or incontestable evidences of spiritual presence. There are many efforts made by certain self-styled philosophers to prove *all* the manifestations material in origin; that man and mundane causes are the prolific fountain of all these mysteries. I have waded, in honest search of explanatory truth, through the opposition writings: '*The Philosophy of Mysterious Agents, human and mundane, &c.*,' by E. C. Rogers; through Reichenbach's demonstrations of the 'Od' principle, and some three hundred other pages of analogous matter of different authors;—but, though somewhat analogous facts and similar illustrations of experiences to my own are presented in a comprehensive manner, nevertheless I personally know of evidences of spiritual intercourse which no explanation but the super-mundane theory can possibly cover. * * * responses to questions, when I am entirely alone, are unmistakable. It was three months before I learned to converse with the invisible beings, during which time *pulsatory* sensations were frequent on my knee and forehead—never, however, in both places at once. The first thing that attracted my notice was the *intelligence* manifested. * *

I frequently got responses to thoughts or questions contrary to my previously conceived notions, and, in several temporalities, I had the most convincing evidence of the forecast and wisdom of the contiguous but invisible intelligence. * * * The responses seem to be made by rays of thought! pulsations of a very gentle—yet emphatic kind are made from the *outside* of my clothing—still it penetrates to the cuticle as easily as if my garments were made of *gauze*, through which a person's breath could pass. And sometimes I have fully realized the truth of your description, on page 103 '*Spiritual Intercourse*,' published about three months before any evidence came to me. 'Vibrating or waving breathings' have occasionally passed 'through the nervous system up to the brain, and awakened there thoughts by impression.' In private conversation with these invisible intelligences, I have learned things, scientific and otherwise, of which hitherto I had formed not the least notion. These things occur only when I am alone, and not occupied with professional duties."

The reader would surely regard this *Sequel* as defective if I neglected to record the progress of the lady-medium who, though before *incognito* and still very *quiet* with her personal experiences, was particularly quoted and remarked upon in my former volume.* Since the publication of that account, she has passed steadily, without the least interruption or molestation,

* The initial experiences of this medium, Miss ——, of this city, may be found detailed in "*Philosophy of Spiritual Intercourse*," commencing on page 109, including several pages succeeding it, recording examples of her communications.

from the *Outward* to the *Internal* stratum of mental development. At first I regarded her experience as typical of a class of spiritual phenomena which, as I then expressed it, "many persons will ere long develop and present to the world." Whether this prophecy has been fulfilled or not, the reader is left to decide.

Her natural disposition being gentle, conscientious, and rather inclined to the serious, with a full share of hope and patience, she has encountered, in the process of her spiritual exodus, but few, if any, of those internal impediments or obstructions which customarily arise from impetuous, ambitious, and skeptical temperaments. Rapidly passing the *gesturing* phase and the intermediate stages to the *pulsatory* state, she has received much on the journey which is entirely new and far more convincing. I think that now, in addition to the pulsatory characteristics, her mind shows a tendency toward *pictorial* mediumship, combined with slight, and, as yet, irregular alternations between the *telegraphic* and *impressional* stages; but the indications are that the latter, with *clairvoyance*, will gradually be added to her present experiences, of which she has kindly offered the following details:—

"HARTFORD, March 21, 1853.

"MR. DAVIS,—*Dear Sir:* My education in the school of experience, as a medium for spiritual communications, is somewhat limited. I made use of the alphabet about six weeks, and as I found that impressions would flow into my mind at the same time that my hand moved to the letters, I relinquished the alphabet. Since the alphabetical method was abandoned by me, I have derived additional pleasure in receiving impressions. This

experience seems like approaching *nearer* to those who impart thoughts to my mind. I have also in a number of instances had impressions of *sound*, representing the tone of voice, or the manner of laughing, or the emphasis of certain words; and the impression would be *so clear*, that I could for the time imitate those sounds, and so accurately that the friends for whom they were designed have at once recognized them.

"I shall never forget the first message I received without the use of the alphabet. It seemed like a voice 'wafted on a heavenly breeze.' I have the manuscripts of *nine hundred and twenty-three communications* which have been given through me. Most of them are from spirits who were *strangers* to me, and many of them are addressed to persons whom I have never met, yet from whom I have subsequently received testimony as to the applicability and genuineness of the messages. I will quote a few words from a lady in Ohio: 'The communications that we have received through you from our friends are such as we should expect from the individuals who speak.' And in reference to a brother, she says: 'I could hardly ask for stronger assurances of his identity, than the thought and expression contained in those messages from him.' She adds: 'Oh! what a joy to feel that the dear relations that exist between us and our friends in life, are not changed by death! that their affinities for the good, and pure, and beautiful, are not weakened or severed by the change!' Another writes, 'I read to my sister, who is with me, the communication of her brother to his wife, which affected her deeply. She recognized in it expressions peculiar to him, and to her there appeared every evidence of its genuineness.' I could quote others, but I wish to be brief.

"There seems to be a variety in the style of communications. Sometimes I will have peculiar expressions given me, which I have invariably found to be characteristic of the person when residing on earth. Since

last August, I have been favored with an impression of *personal appearance*, which is received by the friends as an additional evidence of identity. These unseen visitants (yet seen) will present to me some peculiarity in the dress they used to wear, or some habit or gesture they may have had, by means of which they are at once recognized by their delighted friends. Also, they will impress me with leading traits of character. I have observed with deep interest the pleasure they manifest in being able to converse with their friends on earth; and *in no instance have I been led to fear* that 'Satan had transformed himself into an angel of light.'

"I can not forbear quoting a communication imparted to me, Jan. 24, 1852: 'Communications are sometimes given to ameliorate circumstances, and to relieve the mind, rather than to present new truths. The depressed need elevating; the sick need comforting; the despairing, hope; and then the erring need reclaiming; the bigot, wisdom; and the self-sufficient, humility.'

"Indication of spiritual presence frequently comes to me when I am engaged in reading, writing, or during common conversation. The person addressed may, or may not, be present; and the relationship they sustain to each other is also given me, though but seldom the *name*. I will relate a circumstance that occurred March 13th, which, to me, was quite interesting. A number of friends were present, and as they were about to leave, Mary —— said to me, 'I wish you could get impressions from some of the scholars who were victims to the accident at the Ward School, New York.' At the moment she commenced speaking, a form was presented to me as standing by her side, and when I described her, Mary —— exclaimed, 'It is Anna Slate!' And on the 15th of March, I received the following message from her for her friend: 'We separated in a terrible manner, Mary! Oh, how hard it was to go so; it made the dear friends feel so badly! If they could

only have known, when the dreadful shock was over that all we scholars were dwelling together, and reading each other's thoughts, and loving each other, it would have made them happy. I love you, my dear school mate! I made you think of us—for I wanted to speak to you. It is beautiful to be able to speak in this way. I never thought I could do so; and I never knew any thing about Heaven before. I love all my dear school-mates, and I never shall make them unhappy. You know that scholars sometimes feel wrong toward each other and for trifling things, too. But now I feel that I can go to them, and give them pleasant thoughts, and do them good. Oh, Mary! I love you. I will walk by your side, and you will think of me, and it will make you very happy. Good-bye!"

"When this young girl gave the above communication, she was accompanied by another, smaller than herself, and with sparkling eyes and animated countenance. She said to me: 'Tell Mary.' Accordingly, when I met Mary again, I did tell her, and she instantly *recognized* her as a little girl by the name of Eleanor Down. I also saw another by the name of Amelia Brownell. These two have not communicated, but expressed their intention to do so.

"It is a source of heartfelt pleasure to me to be able to present any small degree of evidence that the departed can and do in reality communicate to their friends on earth. With patience I wait for further developments. Very respectfully, yours,

"ELIZA BROWN."

The best and most unequivocal demonstrations of spiritual communication are private, and of too delicate a character to admit of publication. They can not be made to appear in words as truly as in deeds. Hundreds believe in the nearness of the spirit-land to the earth-land from evidences and reasons which are

not susceptible of being represented or transmitted to the brain of a third person. Hence the question has taken a deeper, firmer, more immovable root in the minds of those who have been enough *fortunate* to perceive the *real* facts as they are, than any external mind, unfamiliar with these innermost reasons, can by any possibility imagine. We will now pass on to consider another development.

VIII. THE MANIPULATING MEDIUM.

Media of this general class will increase rapidly—for curing of sick by "laying on of hands"—as an illustration of which, the following is given, as written by Elmer Woodruff, and communicated to the *St. Louis Journal*, entitled, "*Light from the Spirit World.*"

"Mr. Lucien Gardener and family, occupying one of my dwellings, has a little son, two years of age, who has from his birth been struggling with disease, which has caused a general debility throughout the system. He has never been able to walk a step. His head is uncommonly large, and the sight of his eyes extremely so. The little sufferer, though weak and puny, was almost constantly moaning and crying, and at times seemed to be suffering from acute pain, which called into exercise feelings of pity for the little sufferer.

"The continual crying was somewhat annoying, not only to the parents, but to myself, being obliged to spend a considerable portion of my time, in my furniture wareroom directly above.

"While pondering upon the suffering condition of

the child, I became controlled by spirit influence; upon which, I inquired if anything could be done for the little sufferer. Immediately the answer was, 'Yes. You must lay your hand upon him, and he will be healed.' Instantly I perceived altogether a different influence passing over me, which caused me to inquire if this was the healing power. The answer was, 'Yes; and you must apply your hand as you have been instructed.' This, thought I, was rather a delicate business, and I hesitated some time, asking many questions, and receiving as many answers, before I could be persuaded to make the trial. The influence being quite strong upon me, I went down into their room; and on approaching the child my hand and arm became powerfully affected, and was made to pass over the child (as if to examine it) and soon rested upon the small of the back, remaining in that position for five to ten minutes, the sweat streaming in the most profuse manner from the child; especially, about the back and hips. My hand was then made to pass over the child, in a variety of ways, for at least five minutes. At this juncture the influence left; and I was again at liberty. The consequence was that the child rested quietly the remainder of the day, and through the night. The next morning it run alone, for the first; and has continued to improve in health and strength ever since! The parents feel greatly rejoiced at the change; yet astonished at the mysterious means of producing it. I have since been influenced to lay my hands upon my daughter, in a similar manner, she being severely afflicted with the bronchitis—which has completely checked the ravages of the disease, and she is now fast recovering.

"I am sorry to say that I am blessed with this influence but a small portion of the time."

Great things may reasonably be expected to result from *manipulating* mediums. All ancient records are explicit on the utter practicability of working so-called "miracles," in this manner. Laying hands on the sick and healing them, is a grander manifestation than any other. Interrogate Egyptian monuments, read the inscriptions on the most ancient temples, study the religious ordinances and ceremonies of the early nations of Greece, and you will see proof of the possibility of *curing the sick* by the manipulating method. Circles, for developing such media, should be formed in every family; this is the best and purest remedy for disease.

Although disease is being brought more and more within the control of medical science and skill, and many organic and functional disturbances are manageable by clairvoyant and manipulatory processes, nevertheless, as my mind is impressed, there is no *sovereign, ever-certain, always infallible remedy for human transgressions.* The whole plan of medical science is negative—waiting for a foe to fight—an *evil*, systematized and popularized, dressed up in pompous Greek and Latin terms, designed merely to neutralize another *evil* —the ignorant transgressions of man. The young physician crowds his memory with words and facts, regardless of a grand principle of interpretation, and escapes, in triumph, the momentous ordeal of the last examination. Encouraged by his diploma, he thinks himself ready for a fight with human sins, and procures an office and a variety of mineral-preparations; thus "armed and equipped as the Law directs"—he throws

himself complacently in the office-chair, reads the daily papers, and waits for people to get sick! Oh, when shall all this superficiality cease to exist? Oh, man of medicine! knowest thou not how impotent all remedies are when the imperial Laws of Nature have been outraged by human violation? Yea! the eternal Mind hath well-ordained the illimitable and immutable fact, that every effect shall be succeeded by its equal and just consequence. Man should do right in all things—from the legitimate consequences of transgression, no man, angel, or seraph can save him—for the law of recompense or compensation is eternal

IX. THE NEUROLOGICAL MEDIUM.

A work of considerable merit has been recently written by E. C. Rogers, on the philosophy of mysterious agents, tracing all spiritual manifestations to physical, electric, and mental laws, who relates the following excellent illustration:—

"We refer to that where, in both the phenomena of the raps, movement of the table, &c., and the involuntary writing, the *grammatic characteristics of the medium have been exhibited.* Ellen Galagar, an Irish servant-girl, a medium for 'raps,' and the movement of the table—quite intelligent. Her habitual orthography in certain words is false. For instance, she always spells possible, '*posibel*;' belief, '*beleaf*;' lose, '*luse*;' honest, '*onest*;' preach, '*prech*;' centre, '*senter*;' home, '*hom*;' doubt (a word which has frequently occurred in the communications, as in the expression, 'You must not doubt') is spelled '*dout.*' The phenomena of the rappings in this case, would occur on the table, the

backs of chairs, and sometimes on the walls of the room, without her contact. But in the movement of the table or a chair, which, however, seldom took place, she would have to touch the article, and at the time of the movement she would experience a tremor over her system that sometimes seemed to commence in the hands, and at others in the feet. On touching the article, the table for instance, it would soon commence to jerk *away* from her; moving in this jerking manner some foot and a half, or two feet, after it had left her hands. The communications were generally spelled by sounds upon the table, without contact. But whether the communications purport to come from Channing, or Jonathan Edwards, or Noah Webster, Paul, or 'Jemmy Cullen,' 'I cannot *dout*,' is always given with the same orthography on the last word."

The neurologic medium, like the sympathetic, is on the *transition* line of development. The mind, though influenced to some extent by the spirit present, is nevertheless left to reflect, meditate, and indite thoughts through its accustomed methods. The mind is set *in motion* by a spiritual power; but the habitual symbols of thought will shade and characterize every *idea*; also, the *orthography* of terms, in which the thoughts are conveyed. This is the cause of much skepticism. In fact, a medium of this description is not at all reliable for any INWARD phenomena, and should be further advanced before reported as a real medium.

Transitional media encounter many trials. Doubt and faith alternate, like ague and fever, in the mind; and investigating skeptics, when so unfortunate as to begin an examination of this question with a medium

thus conditioned, are apt to be repelled still *further from* faith in spiritual intercourse. The hesitation and timidity and apparent skepticism characterizing the transitional medium is painful to all interested. Media of this general class, being at best but partially under spirit-control, have been made to write over whole reams of paper, sometimes merely for purposes of discipline, characters and words freighted with no real signification. During the three years just rolled by, I have seen, with my physical eyes, no less than three thousand pages closely written, oftentimes with a most beautiful chirographical execution and order; and yet, what is very remarkable, leaving the medium in utter skepticism as to its real use and internal meaning. The mail has brought me packages of this neurological writing, so numerous indeed, that I have been compelled to leave a large proportion entirely unacknowledged. Let me present the reader with a *fac-simile* of one style of neurologic or transitional-media penmanship, of which an incredible quantity has been written in different parts of our country.

IMPERFECT WRITING OF A PSYCHOLOGIC MEDIUM.

Here is an example, typical of a large class, showing the protracted effort made by a guardian spirit to obtain complete control over the medium's mind and mus-

cles, and that without success. If the spirit should succeed, then the manifestation would doubtless be a bold attempt at authorship on the part of the guardian —a local, personal, circumscribed revelation of opinions —as with all psychological media.

Not long since a package of mysterious characters (quite suspicious looking) was forwarded to me from Illinois for special translation. The names of the media were given, and the whole was recommended by an ample array of unimpeachable indorsers. At first, I could make nothing out of these remarkable figures. They were spread, regardless of order, over four very large sheets, and appeared to my outer vision, not unlike the incoherent scribblings of a *poly*maniac: for the variety was too extensive to predicate *mono*mania or any other species of mental affection. At length, however, when the impression came to write this volume, I again attempted to obtain some interpretation of the mysterious documents. The result was satisfactory. Upon examination I found the atmosphere of two *neurologic* media—that is, persons partially under spirit-instigation and government—and discovered that the sheets, with one exception, were worth no more, and possessed no more meaning, than the child's first lessons in chirography. The "one exception" was found, written in large characters, interspersed with scribbling, below the center of one of the sheets--showing that the medium, for a few moments, *was under the perfect psychological control** of a spirit, who, when on earth, was, according to my impressions, an oriental prince.

* See, for explanation, in subsequent pages, my impressions respecting the psychological medium.

The medium [illegible] thing of any language except the English, [illegible]der spirit-instigation, wrote the following well-formed and significant *Arabic* characters.

ALMONDI'S PENMANSHIP

I pronounce these characters* to have been written when the medium was in a neurologic state, in which the mental faculties and physical consciousness remain undisturbed and uninvolved, yet while the *nerve-spirit*, so to speak, living in the nervous fibers and tissues of the medium's hand, was for the time being wholly under control of the Arabian personage. Upon subjecting these characters to *impression*, the following flowed into my mind as its translation :—

*I have had transcribed and herewith present, these written figures, accurately as possible, for the benefit of the reader and the scholar. In the original, some six or eight words are defectively formed, and this, if any thing, may render the writing obscure.

> "A refined, calm Chamber is the upp[illegible]
> Upraised without pillars: to be sought[illegible]t,
> With doubts cut off; where congregate the [illegible]
> The spotless tribes of Allah.—Extolled be the perfe[illegible]
> Of the All Beneficent"

According to my understanding, the name of the spirit-writer—which he apparently attempted to spell out in English some fifteen times on the same sheet, but uniformly without succeeding—is "Almondi," a Persian prince, and also, while on earth, a talented biographer and poet. It would please me to obtain a communication from him.

Of the nature and functions of the *nerve-spirit*, which in all my works is denominated and described as soul, composed of *vital electricity and vital magnetism* (two degrees of the same element in the nervous system), much might be written. This nerve element is visible to the clear seer. In common life, this portion of man's individuality acts through and connects the senses with the objective world. It is the connecting link between the most external and the innermost. In the "superior condition," this nerve-power, as will hereafter be shown, is concentrated and energetically condensed upon the inner consciousness. The sensorium is the magnetic battery whereby the nerve element is obtained from water, air, light, food, and the so-called imponderables, and is therein so refined as to be capable of subserving the highest willing powers of mind—pervading the entire conscious individualism—and of acting as an intermediate protecting agent to the most inward consciousness in its connections with the external body and world. This nerve-spirit (or element

pervading the [illegible] is also the digestive medium whereby imponderables are made to augment, strengthen, re-enforce, and build up continually, the structure and the almost imparticled organism of man's immortal mind. This nerve-spirit can extend itself. For example, read this

SINGULAR CASE OF DOUBLE APPEARANCE.—MR. DAVIS, Dear Sir:—I will relate a circumstance communicated to me a short time since by a lady friend residing in this place, whose integrity and truthfulness are undoubted. This friend had last winter, and still has in her employ, a German girl, whose parents, with their other children, continue to reside in Germany. Since their first arrival in this country she has occasionally corresponded with her friends in their "Faderland," the young lady in the family she lives with acting as amanuensis. During the past winter Barbara was seized with intermittent fever, and was obliged to keep her bed. As she seemed to be slightly delirious, the young lady was in the habit of visiting her frequently during the night, a "nurse girl" in the family also sleeping in the same room. For *fifteen* nights this state of things continued, the girl exclaiming frequently to her young mistress, "Oh! Miss M——, every night I am in Germany with my people." On two nights in particular, she was quite wild—once getting up and carrying all the covering off her bed into another apartment, and on another occasion trying to pull the little nurse girl out of bed.

She recovered, however, and nothing more was thought of her illness till a letter from her friends in Germany was received, stating that her mother was almost distracted about her, as she had knocked at the door of her distant home for *fifteen nights*, been admitted, seen, and recognized by every member of the family, and by her mother, who had exclaimed, "Oh,

my poor Barbara is dead?" That she had once been seen to carry the coverings of a bed into another room, and on another night had put her arms around the neck of a sister who was lying sick, and tried to pull her out of bed. This letter filled the girl with consternation. She said that in Germany they would call her a witch, and to the present day refrains as much as possible from alluding to it. When my friend related the circumstance, I thought it sufficiently strange and interesting to find a place in the history of similar unexplained phenomena, and to be more widely known. Perchance you, friend Davis, or some of your readers, may be able to throw more light upon this and other singular phenomena of mind. I will only add that I have related the simple *facts* as they fell from the lips of the lady in whose family they occurred, and who is still, with the girl in question, a resident of Dayton, O.

Yours truly,

DAYTON, OHIO, Sep. 21, 1862. LAURA CUPPY.

The psycho-physiology of the human soul is beautiful only to the spiritualistic nature. All clear seers readily perceive that this nervous element is *the* element on which *spirits cast down their influence upon mediums;* and a person thus affected is properly termed a *neurological* medium; because the nerve-spirit, and not the inmost of the individual, is the field of the phenomenon. The Seeress of Provorst adds her testimony:—

"With respect to the nerve spirit, or nervous principle of vitality, she said, that through it the soul was united to the body, and the body with the world. The facility with which the spirit freed itself in her case, was the cause of her abnormal condition. The nerve-spirit is immortal, and accompanies the soul after

death, unless where the soul is perfectly pure, and enters at once amongst the blessed. By its means the soul constructs an airy form around *the spirit.* It is capable of increase or growth, after death; and by its means the spirits, who are yet in the mid region, are brought into connection with a material in the atmosphere, which enables them to make themselves felt and heard by man, and also to suspend the property of gravity, and move heavy articles."

This medium makes a distinction between the soul and the spirit, which is at once self-evident; one being the encasement or envelopment of the other. A careful comparison of all the facts and revelations of this remarkable Seeress—a method of inquiries to which most minds, in this locomotive and lightning age, feel an unequivocal aversion—would demonstrate her to have been a compound medium, Pulsatory, Neurologic, Sympathetic, Symbolic, Psychologic, Pictorial, and Clairvoyant. Not that she at all times sustained and gave out the manifestations legitimately growing from each separate germ or condition: but that she alternated, from state to state, on the Inward and Onward scales, enjoying meanwhile, and without much intermission, the Upward faculty of Clairvoyance, which will receive attention in subsequent pages.

Since the reception of the mysterious characters from Illinois, I have received several packages from the States; one of which contained three large sheets of writing and painting, analogous to much incipient penmanship seen in school-houses, yet curious and very remarkable when the attendant circumstances are duly considered. The limits of this volume will not admit

full explanations, but I quote from the letter accompanying the package:—

"Inclosed you will please find three sheets of characters written by different spiritual mediums, each writing a separate work, with special instruction to be forwarded to you for interpretation. A large number of mediums in our community are writing similarly, or are instructed to do so by spirits. * * It appears that the inclosed sheets are a preface or index to the different works. * * the instructions are that these sheets must be sent to you for interpretation and publication."

Upon submitting these documents to *impression*, I obtain, as in the other instance, the atmosphere of *neurologic* media. The nerve-spirit of the media is the field of these chirographic manifestations. Some spirit or spirits desire to write out the *minutiæ* of personal experience. They have found media organically congenial, and, from willingness of mind, approachable; hence the spirits commence the task of authorship, but fail to get perfect possession of the nerve-spirit residing in the medium's hand. Consequently, they make, or impress, psychologically, the medium to write out a variety of semi-Chinese, semi-Arabic (but mostly meaningless) characters, as exercises, and then send them for interpretation. Accordingly I follow my impressions when I affirm, that these instances, while they accomplish nothing of moment, in the direction first supposed, yet do subserve the great cause of spiritual intercourse —more especially the work of human reformation—by illustrating incontrovertibly the nearness of the other life to this life, and by disclosing the details of certain great fundamental and psychologic laws.

With the present accumulation of facts before us, with such undeniable *external* and self-evident *internal* evidences as attach to these developments, the whole world is forced to concede the grand truth that spirits do communicate.

X. THE SYMPATHETIC MEDIUM.

In a candid work, written and compiled by Rev. Adin Ballou, the following good illustration is presented. He is alluding to instances "in which the bias, prejudice, predilection, or will of the medium evidently governed and characterized the demonstrations. In these cases the answers given to questions, the doctrines taught, and the peculiar leanings of communications spelled out, were so obviously fashioned by the medium's own mind, as to leave no doubt of the fact. In absolute confirmation of this, questions have been written out and presented to the medium, with a request that the answers should, if possible, be given *thus* and *so*. And they were given by *raps*, accordingly. I myself gave questions in this way to a certain medium, and found that answers could be obtained in the affirmative or negative, or in flat contradiction to previous answers, if the medium would but agree to will it. At the same time, I made myself certain that this medium could not procure the *rapping* agency at will. It *came*, *staid*, and *went*, as it would, and in that respect, was uncontrollable. But when it chanced to be *present*, it could be overruled, biased, and perverted, more or less, by the medium."

Media of this general class are still too numerous.

More development is required. The sympathetic mind is open to every modification of contradiction. Hysteria, catalepsy, trance, fitful somnambulism, various muscular and nervous exhibitions passing rapidly back and forth through the phases already described—such are the manifestations of this stage of development. When impulse predominates, the answers to questions will correspond; when the *will* is active, as above related, the responses will be overruled by the medium. Now, why is this? Because the medium is not developed, and because the spirit in attendance may not be skilled in the new mode of communicating his thoughts to the earth's inhabitants. Neurologic and sympathetic media are transitional, and require careful development.

XI. THE CLAIRLATIVE MEDIUM.

Concerning the interior experience of this peculiar medium, much remains to be written. The mind is made to live over again the years by-gone, all in a few brief minutes, with all the freshness and joyousness, yea, and enthusiasm of youth and unfolding manhood. This experience, so peculiar to old age, is generally considered to be nothing more than the mind's voluntary recurrence to the scenes of childhood; an attribute and capability of the soul to recall the thousand pleasant memories of the so-called *sunny* past, and live afresh in the fragrance and innocence of former days. But while we grant this capacity to the mind, we should not fail to attribute certain pictures, painted on the interior canvas of memory and consciousness, to the pencilings of invisible artists. (For delineations of this thought,

as illustrated in certain dreams, the reader is referred to the author's third volume of *Harmonia*, entitled the "Seer.") The soul's bereavements are severe trials. Disease overtakes the child, the wife, the mother, the father, the sister, or some beloved one, ever dear and precious to affection, and thus the loved and beautiful ones decay—fade away like the rosy light at the sunset hour—and so the poet sighs:—

> "Thou art not here, but gone to dwell
> Where stars light up the hallowed dome,
> Where angels holy anthems swell,
> To guide their sister-spirits home
> And thou art gone and in mine ear
> A spirit sighs, thou art not here!"

But the clairlative medium, whose experiences are usually confined to meditative moments during "the twilight hour," or at night, in bed, before the deepest slumber takes the body and mind captive, can testify that the *loved one* is still near, still loving, still painting pictures on the prepared faculties of thought. The following is a bold example:—

"Carsten Niebuhr, the great German scholar and Oriental traveler, when old and blind, recalled with such power the memory of his early adventures, that the *scenes painted themselves* on his sightless eyeballs.* When on his bed, pictures of the gorgeous Orient flashed

* This fact is taken from the *Telegraph*. Dr Richmond, in replying to Prof Brittan on the question of the natural and the spiritual agency in the production of modern mysteries, occasionally quotes fine illustrations of neurology and *clairlativeness*, denominating the latter a result of the *rapport* of mind with mind.

on his mental sight, as vivid as though he had just closed his eyes to shut them out for a moment. The cloudless blue, bending over the broad desert, and studded by *night with Southern constellations*, as bright and beautiful as when he saw them half a century before."

The clairlative medium. *per se*, is one whose faculties are played upon by some guardian spirit. There are many *dreams* thus originated. The word clairlative is derived from the French, *clair*, clear, and *latif*, to have production—meaning, a thing which is *clearly produced*. Volumes of instances might be adduced, and will be during the psychological campaign just approaching, but for the purposes of this SEQUEL, the above is deemed sufficient. We will now pass on to the next development.

XII. THE HOMO-MOTOR MEDIUM.

This description of media remains to be developed. A year hence, I think, the journals will contain definite accounts of them. The following case is translated from the German of Werner, by A. E. Ford. See page 97, "*Guardian Spirits*."

"R. had announced another crisis for this evening at six o'clock. To satisfy myself whether the occurrence of the cramps took place punctually at the time indicated, and with no agency on her part, I begged the members of my family, in answer to her question what time she had fixed for another sleep, to say five o'clock. This was done; and thinking it would be no otherwise, she so arranged her affairs as that she should have them off her hands at that hour. As no attack occurred at

five, and there were no signs of it so late as a quarter after, she thought she had made a mistake. I now asked her to go with us into the garden lying near the house, as it was warm and pleasant in the open air. She followed us, and was in a cheerful mood. I must also observe, that I had put the mantel-clock forward a quarter of an hour, in the morning, so that it struck five and six sooner than it should by the sun. I had, also, without her knowledge, had all the watches in the house set, in the morning, with the mantel-clock. Thus it struck six, and R. still continued in lively spirits in the garden. Under some pretence we now brought her back into the chamber just as it struck a quarter past six in the sitting-room. This clock had been exactly a quarter too fast by my watch, an excellent time-piece, which alone I had not altered. The watch, therefore, pointed precisely to six—and scarcely had the first quarter struck, when the usual cramps, the short, dry, hacking cough, and the trembling of the limbs came on. R. was now quickly laid on the bed. In a few minutes, after the accustomed general agitation of the body was passed, she said cheerfully: 'How much trouble you have given yourself to cheat me! It was well that I left the garden and reached the chamber in time. You may set it down in the future that I can neither add nor diminish in this matter. My malady takes its own course; only my Albert can change the time of the crisis, and he does it only in case of necessity; but I always see it in him forthwith, without being obliged to examine my own nerves and blood-vessels. But I must administer you a reproof, my dear doctor.' 'For what cause?' 'You have not re-

garded, this time, my warning to keep at a little distance from me during my cramps; you might easily have been affected by some of the consequences.'"

The Homo-motor medium is one who is exclusively and perfectly under systematic and regular control. The word signifies, *the same power*; one who is moved by the *same* influence, power, or mind. The above case is related by Mr. Ford, with great particularity, and is a fine example of this description of media, which will be more numerous hereafter. Let every one pray for such perfect individuality combined with true spirit communion.

XIII. THE SYMBOLIC MEDIUM.

Still ascending the psychologic scale, and going from the INWARD to the ONWARD stratification, we encounter the *symbolic* medium. A lady, not long since, related to me the following circumstance:—

"Her mother, who was at the time residing in Edinburgh, in a house, one side of which looked into a wynd, whilst the door was in the High Street, dreamed that, it being Sunday morning, she had heard a sound which had attracted her to the window; and whilst looking out, had dropped a ring from her finger into the wynd below. That she had thereupon gone down in her night-clothes to seek it; but when she reached the spot it was not to be found. Returning, extremely vexed at her loss, as she re-entered her own door she met a respectable-looking young man, carrying some loaves of bread. On expressing her astonishment at finding a stranger there at so unseasonable an hour, he

answered by expressing his, at seeing her in such a situation. She said she had dropped her ring, and had been round the corner to seek it; whereupon, to her delightful surprise, he presented her with her lost treasure. Some months afterward, being at a party, she recognized the young man seen in her dream, and learned that he was a baker. He took no particular notice of her on that occasion; and, I think, two years elapsed before she met him again. This second meeting, however, led to an acquaintance, which terminated in marriage." *

In further illustration of symbolic visions, I present the case of an intelligent lady, who, having read Swedenborg, records her subjective experiences, a part of which are as follows:—

Having, perhaps for six months, been accustomed to see pictures in gray, unexpectedly one afternoon I saw in color a winter landscape, hills and valleys, covered with deep and hardly frozen snow, a glowing crimson sunrise flaming above the hills. A vast liliputian army of variously attired soldiers suddenly appeared marching across the snowy landscape beneath the crimson dawn. A second fairy army encountered them, and a terrific conflict ensued.

This was about five years ago, and was the first time when in the broad day I beheld these tableaux. The first time that I had seen them in color, and the first time also that one picture had developed into a second. Since this period I have almost invariably seen them.

* The above is related by Catherine Crowe, in her record of facts, entitled, "*The Night Side of Nature*."

in color, and as it were illumined by their own intense light, also their power of development out of each other has continued until they have become in fact "dissolving views." It is impossible to convey to those unacquainted with these phenomena an idea of the brilliant light, color, movement, and intense vitality of forms thus presented before the eyes. Occasionally it is as though a window opened suddenly in the darkness, and you gazed through it into a region of light and active vitality, where every possible object animate and inanimate might be beheld. It is noteworthy that whilst observing these varied scenes and objects, the mind regards them as beautiful and curious *natural* realities. Only later, when the picture has disappeared, flashes the consciousness upon you that what you have beheld was spiritual, and spiritually discerned.

In course of time I was led to comprehend that each vision was a pictured parable, and contained an inexhaustible variety of instruction: also, I had reason to regard them as a very sacred gift from God. To discover the meaning of these parables conveyed in symbols, was always intellectually interesting, but not always easy. Sometimes the explanation was conveyed, whilst the tableau passed before the eyesight, through the sense of spiritual hearing. Not infrequently the explanation was not given until months after the vision, and when in fact the vision was all but forgotten. There have been many instances in which no interpretation whatsoever has been granted. When I became acquainted with the writings of Swedenborg, some two years after the time when my spiritual vision first developed itself, I was enabled to discover through Swedenborg's

"Doctrine of Correspondence," the meaning of many of the symbols which had been shown me. I have used his works in fact as a dictionary upon various occasions.

Here are a few of the picture-parables to which I have referred :—

1858.—Whilst in Wales, the spiritual vision not very strong within me, possibly owing to the natural vision being occupied by the beautiful objects around us : I had presented, however, as in a living tableau :—

A rough, gray, stone tower in the process of erection. Scaffolding raised around it, and workmen busily at work upon the scaffolding.

A pure white Parian vase, and within it a bouquet of exquisite and delicately tinted exotic flowers, several of which were orchids.

Saw myself standing upon the center of a bridge, which spanned a stream. The bridge was very peculiar, the parapet on either hand being formed of one entire unbroken stone.

Saw a female figure walking across a green meadow. She was clothed in ragged and dusty garments. I could only clearly see the lower portion of the figure. I was on this occasion sensible of the faculty of *hearing* as well as sight, an *interior* voice communicating audibly that this vision typified the condition of the human soul in the world at large when dwelling only in external worship.

January, 1859. I saw a series of small visions upon waking in the morning during two or three weeks. The following are some of them :—

A field of oats in full ear and ripe, with a venerable

head with long hair, and a very long beard, reminding me of the expression "The Ancient of Days," gazing down from heaven upon the waving grain.

A door opened and a female figure, bearing a water-can filled with water, entered a room where stood an empty pitcher. The woman poured the water out of her can into the pitcher, until it was not only full, but the water ran over, and sank into the carpet upon which the pitcher stood. The voice of the Spirit spoke these words upon the disappearance of the tableau, "I will send my handmaid with Divine Truth, and she shall fill the vessel prepared for my service, and not alone shall truth be given in full measure, but it shall run over and saturate even the unthankful soul."

A number of small packets carefully wrapt up in paper, were placed in my hand, and were observed by the spiritual eye. The words spoken—"Gifts for thee; purchased by trial."

A number of large new copper coins, which I saw taken up by a hand and counted.

A number of scarlet leather bound volumes, not unlike almanacs, shown me and passed one by one before my eyes, the voice saying "The books of the years of man's life intrusted to the hands of God."

The most exquisite spiritual perception through the ear, of a trumpet-call; the melody ravishing in its sweetness. A melody that, though sounding from afar, appeared still to proceed as from within the very center of the soul. Only those who have experienced spiritual perception, can comprehend these sensations. I simply heard the sound; still it conveyed the idea of early

summer morning, dew, sunshine, opal coloring of heaven, and waving green leaves, fragrant blossoms, and dewy grass. The voice of the Spirit spoke these words, "The trumpet-call of the Last Judgment."

Various foods and wine brought to me, placed in my mouth by invisible hands, and tasted by my tongue. Among these foods was honey, which was not, however placed within my mouth, though I desired to taste it. Butter, bread, cakes of various delicate kinds, fruits, and roasted meats were among the food, and sometimes fish.

About this time a friend with whom I was accustomed to converse upon religious and spiritual subjects, began to behold similar visions of representative objects. At first she could not understand what these things meant. Bread and wine especially were frequently presented thus before her She was quite unconscious that I was accustomed to receive spiritual communication in this manner, and mentioned her new experience to me with much surprise. These objects appeared suddenly and unexpectedly, and then as suddenly vanished. (See *Spiritual Magazine*, 1868.)

From the great similarity between the experiences of the symbolic and the *pictorial* medium, the reader may be disposed to conclude that they necessarily belong to the same plane; but this is far from being correct. Ezekiel, Daniel, and the writer of the Apocalypse, including Swedenborg and very many others, were *Pictorial media*. But Symbolical media are persons who see in their vision, opened by spiritual aid, the almost *exact* prefigurations of things which will occur, or which do in reality exist.

§ XIV. THE PSYCHOLOGIC MEDIUM.

This class is composed of multitudinous persons and temperaments. It is particularly known to history as embracing the troupe of mystics and revelators—individuals seemingly under the direct inspiration of the Most High. A fine example may be seen in the following:—*

"Early on the morning of March first, eighteen hundred and forty-two, I was awakened by a loud singing; I carefully listened to it, for it was very heavenly and harmonious. I soon saw a band of Angels passing through the place; they marched in regular order, two abreast, about four feet from the ground; I could hear the words which they sung, but did not understand any, save the following: 'Zion is the habitation of the living God, and here is the Holy Mount of his glory; and from this place shall his righteous word be sent forth; and we, his holy Angels, will proclaim the same to the nations of the earth.'

"They soon divided into four companies, and went each way out of sight. Instantly, I heard a mighty roaring, like unto heavy thunder; I was sensible that it was the coming of the mighty Angel; it came nearer and grew louder, and soon changed into a voice, and the words were these:—

"'This day thou hast seen and wilt see and hear, O thou mortal that now listeneth to my word! that which will be pleasing to thee, and also, that which will cause

* See "*Sacred Roll and Book*," published by the United Society of Shakers, Canterbury, N. H., pp. 274, *et seq.*

thee sorrow of soul; for thou shalt not, as yet, fully understand nor have permission to make mention of my word unto the people.

"'So go your way and fear not, but remember I now tell you, that ere this day shall come again you shall see my work in a measure performed, and many of my words fast fulfilling.'

"I now went about my hand labor; but the sound of the mighty voice was so loud in my ears for the most part of the day, that it seemed I could hear nothing else. I saw the mighty Angel four different times in the course of the day, and received many words from him, similar to what I had before received.

"At the last time, which was about the hour of four in the afternoon, the word to me was as follows: 'Know, and even remember from this day, that God your Heavenly Father, never has, and never will, permit, or cause a promise to be made to his chosen people, nay, nor even to the nations of the earth, but what he has fulfilled, will fulfill, or cause to be fulfilled in his own time, and according to his divine will.'

"This was the end of the word at this time, and I retired to my room, feeling very sorrowful that I could not, as yet, feel at liberty to speak freely of all that I had seen and witnessed. In the evening of the same day, soon after I had retired to rest, I again heard the voice of the holy Angel, and the word was swift and powerful, as follows:—

"'Hearken, hearken, O thou mortal of my choice, while I declare boldly unto the people of the earth, that the days of preparation for the God of heaven and earth to commence his own work in full, are fast pass-

ing by; and his time to work, throughout the whole earth, is near at hand; and the time for his Christ, the Saviour of men, to be more fully known, as he now stands, the head of the New Creation, in his second manifestation, is not far off.'

* * * * * * * *

"On March twelfth, eighteen hundred and forty-two, while I was busily engaged in my duty, and in conversation with those around me upon various subjects, the holy and mighty Angel entered the room and stood before me, and showed forth many signs in my view; they were singular and strange, even so much so that I can not well describe them on paper.

"This scene was short, but was repeated three times; and now was my time of trial; for those present perceived that something singular was transacting to my view, and not to theirs. * * * Soon after this, the holy Angel entered again, and said to me: 'This is my fifth and last coming in this manner; but, as I said, so have I done; I have, indeed, suffered you to be tempted and tried, and I have proved you to my satisfaction at this time. You may now speak of my presence, and make known my word; but when this you do, let it be boldly, yet wisely; for I am to be feared in very deed.'"

"Equally remarkable," says the author of *Supernaturalism in New England*, "is the case of Dr. Abel, of Lempster, N. H., as given by himself, in the *Boston Medical Journal*. While totally blind he saw persons enter his apartment, and especially was he troubled with a gray horse, which stood, saddled and

bridled, champing his bit, by his bedside. On one occasion, he says: 'I seemed placed on the southern border of a plain, from which I could see a whole regiment of soldiers, coming from the north. As they approached, their number increased to thousands. Their dress was so splendid as to dazzle my sight. Their movements were generally quick, often halting and forming into two columns, facing each other and extending in line as far as the eye could reach. They would then break up and march in different directions, often driving each other in large companies. I felt peculiarly gratified in seeing large groups of little boys running and jumping before and after the troops—many of them dressed in a light blue frock with a scarlet sash. These movements continued through the day till near sunset, when the field was cleared until after ten o'clock, when I saw them returning, but they took a westward movement, and soon disappeared. Among the great variety of moving objects which I have seen, their motion has been from right to left, with very few exceptions, as that of the marches and countermarches of the soldiers. It was common to see two objects moving in the same direction, while one would move much faster than the other, and pass by.'"*

Among all nations, Pagan as well as Christian, instances of psychologic mediumship are numerous and well authenticated. And the most remarkable feature of such revealments, is, the unqualified reliance reposed

* See page 18 of the above-named work. The author has written a very interesting record of the ancient and modern superstitions of New England.

in them, as literal occurrences, by the nation or country, generally, where they are received. In the "Philosophy of Dreaming," given in the third volume of "*Harmonia*," the reader will find the principles of psychological revelations fully and truthfully explained. Long before any thing was developed resembling modern manifestations, the various nations have had what they consider divine revealments. A hundred pages might be filled with examples so wonderful and well established that no hypothesis but our own—the spiritual—can possibly describe their origination. Preferring the testimony of unsophisticated nature to the probable "frauds" of priests and cunning miracle-workers, we quote the affirmation of Kah ge-ga-gah-bowh, or George Copway, the Ojibway Chief, who, after speaking of the influence of omens among Indians, reports he following psychologic instance:—

"Dreams, too, were much relied on by our nation. They thought the spirits revealed to them what they were to do, and what they should be, viz.: good hunters, warriors, and medicine men. I would fast sometimes two, and sometimes even four days. When fasting we were to leave the wigwam early in the morning, and travel all day from one place to another, in search of the favor of the gods. I was taught to believe that the gods would communicate with me. * * When I fell asleep in the woods, and dreamed some strange dream, I felt confident that it was from the spirits. I will now relate what I dreamed when I was but twelve years old, and also my father's interpretation of my dream. * *

"Myself and others were sleeping far from the wig-

wam, near a large pine. I saw, in my dream, a person, coming from the east; he approached, walking on the air; he looked down upon me, and said; 'Is this where you are?' I said, 'Yes.' 'Do you see this pine?' 'Yes, I see it.' 'It is a great and high tree.' I observed that the tree was lofty, reaching toward the heavens. Its branches extended over land and water, and its roots were very deep. 'Look on it while I sing; yes, gaze upon the tree.' He sang, and pointed to the tree; it commenced waving its top; the earth about its roots was heaved up, and the waters roared and tossed from one side of their beds to the other. As soon as he stopped singing, and let fall his hands, every thing became perfectly still and quiet. 'Now,' said he, 'sing the words which I have sung.' I commenced as follows:—

"'It is I who travel in the winds,
It is I who whisper in the breeze,
I shake the trees,
I shake the earth,
I trouble the waters on every land'

"While singing, I heard the wind whistle, saw the tree waving its top, the earth heaving, heard the waters roaring, because they were all troubled and agitated. Then said he: 'I am from the rising of the sun; I will come and see you again. You will not see me often; but you will hear me speak.' Thus spoke the spirit, and then turned away toward the road from which he had come. I told my father of my dream, and after hearing all, he said: 'My son, *the god of the winds* is kind to you; the aged tree, I hope, may indicate long

life; the wind may indicate that you will travel much; the water which you saw, and the winds, will carry your canoe safely through the waves.'

"I relied much on my dream, for then I knew no better. But, however, little reliance can be placed in dreams, yet may not the Great Spirit take this method, sometimes, to bring about some good result?"

In the scale of media, the reader may observe the different degrees of mental development and mediumship which it is our present purpose to illustrate with *facts*, furnished by ancient and modern history. In the employment of these facts, much care is taken not to confound one with another, although it is exceedingly difficult, in the present limited state of scientific knowledge on this subject, to avoid occasional ambiguities in the phraseology of description.

In subsequent pages will be found a "Table of Explanation," giving a systematic synopsis of the "causes of the phenomena," &c., which will show that, owing to the extraordinary attributes of man's mind, many experiences are by some individuals regarded as spiritually originated, which, in truth, are only caused by the natural laws of our being—by a community of invisible physico psycho-dynamic principles—a transferation and intercommunication of the mind's own voluntary and involuntary potencies—which, as I have already distinctly acknowledged, must necessarily come into the correct exposition of certain inferior divisions of this grand demonstration of spiritual existence. And persons who are not capable of grasping a question in all its multitu-

dinous bearings—minds, not able to embrace the immense latitudes, meridians, archipelagoes, and interminable longitudes of a theme with so much of the eternal and infinite in it as this—should, at least, be humble in spirit, having no disposition to conceal ignorance or pretended knowledge respecting it, because human progress and individual experience only can effectually give any problem its just solution. Every thing ceases to be mysterious when man ceases to be ignorant.

The reader is especially requested to remember, that *all the typical media*, numbering twenty-four, the causes of whose mental experiences I am now individually delineating, by means of facts and observations, are all embraced under the denomination of "*spirit-media*" (being veritable instances of spiritual intercourse), and are not, therefore, subjected to the *suspicion* of being under any hallucination whatever; or, as merely victims to abnormalization and psycho-dynamic conditions. With this understanding, I am impressed to proceed still further in describing the extra-mundane experiences of the Psychologic Medium.

This type is extensively multiplied, and requires, in this category of expositions, a full and indisputable diagnostication. It is only the limited number of pages assigned to this volume, which prevents an ample presentation of the multifarious modifications and "freaks," as it were, of this type of mediatorial development. It is characterized by lights and shades, illumination, and uncertainties, promises, prophecies, visions, ambiguities, and contradictions; because, simply, the mediatorial mind is on the *level plain* of spiritual intercourse; the

state is *transitional*, as all the conditions on the third or "*Onward*" scale are, and is, therefore, attended with equinoctial storms; and is, moreover, occasionally succeeded by temporary derangement; but the latter result is wholly attributable to individual disobedience of the principles, ever divine and pregnant with blessings, which control this phase of experience.

The psychologic state, by itself considered, is fraught with a peculiar mystic interest. The troupes of revelators who once trod the Oriental lands, their minds in sweet communication with *sanctum personæ*, were in the free enjoyment of this blessing. This condition, however, is no security against misapprehension or error. The "*Upward*" states are far more reliable, and should be aimed for by the mediatorial mind. Numerous opportunities have presented themselves, giving me well-attested and incontrovertible evidences of all I feel impressed to affirm respecting this mystic state. As embracing and illustrating the most modern and familiar instances, with a peculiar and pleasing fidelity, it is deemed proper to introduce the experience of a conscientious and investigating mind. I wrote to the author of the subjoined letter, requesting from him an account of his recent trials and conclusions. As to the uprightness and candor of this gentleman, so well known to the inhabitants of the Quaker City, nothing need be said:—

PHILADELPHIA, March 25, 1853.

A. J. DAVIS, ESQ.—*Dear Sir:* To fulfill my promise, made to you a few days since, I will now endeavor to give a general outline of my experience in the spiritual manifestations of the day. One remarkable feature

of it, however, is, that my memory does not retain the particulars as it does of other things; and, as I keep no regular diary, I shall not perhaps be able to give you all the facts in the order in which they transpired; as many interesting circumstances have almost entirely escaped my recollection.*

In the month of August, 1851, I first became sensibly influenced by some invisible power moving my hand to write, *without the aid of my will*, and, in a short time, very rapidly.† During two or three months,

* The incapacity to remember certain interior occurrences grows from this fact: that the mind has two hemispheres in every particular; more especially is this true of Memory. There is an external and corporeal memory; and a memory, also, which is wholly internal and spiritual. The former is a tablet whereon the world of matter and sensuous objects write the evanescent impressions of their panoramic existence; the latter is the soul's *sanctum sanctorum*, wherein are deposited as imperishable jewels in a casket which none but the possessor can open, the *spirit of things*, of all impressions, of all useful experiences. The most delicate perfume of Thought is thus treasured up, while the *body* of that thought is impressed upon the external memory, a lifeless mass of material, to be laid aside with its tablet in the tomb. But on the *internal memory*, the faintest lines of a spiritual reality produce the most permanent impressions. And yet, in this life, the corporeal faculty is so constantly called into requisition and exercise that, with but rare exceptions, the mind's most *interior* experiences are seldom remembered. It would give me pleasure to dwell on the mysteries of the internal man; but this would be to abstract attention from my friend's letter.

† This stage of my friend's development may be properly classed under the *Duodynamic* type; because he could have been readily developed in either direction, as all individuals so situated always can, by means of the Circle; he might have added the "Motive" on the Outward, or passing the other way, attained the "Telegraphic" on the Upward, and either would have produced an equilibrium. With the first combination, his mediatorial usefulness would have been serviceable to others, on the material plane of skepticism; the latter compound would have elevated his own mind above uncertainty, and his true mission in the field would have undoubtedly appeared. It is quite neces-

I was constantly influenced whenever alone, and, in a most unmistakable manner. If I walked the streets, I was continually reminded of some unseen intelligence impressing my mind, in so powerful a manner, that it was *impossible* for me to refuse paying attention to it. In the mornings particularly, before my mind became excited with the cares of business, were the impressions most interesting and elevating, and frequently so touching that, in spite of myself; tears would fill my eyes, and at times I felt I would gladly do any thing in my power to render a service to the spirits (for such they purported to be) that were continually attending my steps wherever I went.*

One morning, after I had left my home to attend to my business, thoughts the most elevating and earnest came suddenly into my mind, and with such distinctness and power, word after word, sentence after sentence, that I was greatly astonished, and could not avoid listening to them. The spirit assumed to be one who had occupied a high position while on earth, and the theme was the unhappy condition of Mexico. The object was to have that country annexed to the United States, as the only hope for the peace and prosperity of her people. So strongly was my mind impressed during this time, that I could feel, as it were, *every word upon my brain* as distinctly as I could the beating of my pulse; and I felt the presence of some intelligence as really as I ever did that of any friend I could see with my physical eyes. So singular and extraordinary were these manifestations, that at times, when writing, I would feel a power controlling my mind on my right

sary that *duodynamic* media, whose mental ambition soars higher, should study the pathway to further development, and not abandon themselves to mere haphazard growth

* Here is evidence that the gentleman's mind, resting on a partial duodynamic basis, experienced something of the blissful realities which pertain to the "*Pulsatory*" condition; the explanation of which has already been submitted.

and sometimes on my left, and always a little elevated above me. To me this was the most interesting and delightful. I have been *twice so powerfully impressed in this way as to expectorate a little blood*, which I believed came from my brain.* During this stage of my experience, I wrote many communications purporting to come from celebrated characters.

To give you an idea of the doctrines I learned from one that professed to be a guardian spirit, I will quote a little from what purports to be instructions to me as an amanuensis: "You must write for man, for humanity; you must write for human nature in rags; for human nature in ruffles; for human nature in prisons, in dungeons, in fetters. In no place, where man is found, must you leave him alone. He is your brother by birth of spirit; your brother by ties of humanity; your brother by more than you now can imagine," &c. This was written in a very rapid off-hand manner, and without *any premeditation* on my part. Whatever of fault there may be in the language, the spirit of the communication seems to be the truest Christianity. That which seemed most to interest the spirits attending me, was the condition of Mexico. When I wrote in this remarkable manner, there had not transpired any thing, that I knew of, to cause so much solicitude in her behalf. At times, the condition of the mothers and daughters, the fathers and sons, the selfishness of the rulers of that unhappy country, were so powerfully impressed on my mind, that, in spite of myself, I would weep in sympathy.†

* Doubtless my friend was turned *inwardly* to an extent so unusual, that the brain did emit through the capillary vessels a little blood. The same thing has happened to myself on several occasions. When I interiorly examined the "causes and cure of cholera," detailed in the first volume of the *Harmonia*, I had quite a profuse discharge of blood. There is never any danger to arise from it.

† This is an important fact. This gentleman's mind entertained not

If I attempted to read a book, I would become quite drowsy, and, if I closed my eyes, I would immediately see symbolical representations in great variety. If I should chance to lose my consciousness in sleep, I was sure of receiving a tremendous shock, as it were, from some galvanic battery which would make me very glad to keep awake. I have seen and felt in this stage of my experience, an endless variety of such things; and I have also often heard *whisperings* as distinctly as if some one was at my side in conversation with me. My sense of smell, too, was remarkably affected. In my waking state, no matter where I might have been, I could smell a rose, a pink, new-mown hay, tar, brimstone, &c., as plainly as ever I recognized these scents in my life.*"

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the least prepossession in favor of Mexico. Yet this was *the theme* of his most remarkable communications. How can the believer in mental hallucination explain this fact, on the ground that the mind manufactures its own impressions. In a letter to me, dated June 6, 1852, my friend says: 'Certain I am that the subjects which I have been inclined to believe I should have written upon, had I my own way, were the last of all subjects the spirits have chosen for me. Mexico has had no charms for my mind. Personally, I felt rather opposed to having her become a portion of my beloved country. Yet I have learned much charity from my spiritual investigations, and, to-day, I have not an affection or prejudice which I would not rejoice to sacrifice in order to do good." It seems, therefore, conclusive that the communicating spirits did not consult my friend's predilections. They wished to send him on a mission of love and national reform to Mexico, to annex that country to this, against all of which the medium's mind was primarily opposed. The good intentions of the spirits will be illustrated in the sequel.

* Here the mind, resting on its primary starting-point, the *psychologic* [illegible], was exercised for purposes of discipline, by some well-meaning [illegible]s who had his usefulness and health under special consideration. The case of Dr. Abel is an illustration. These peculiar diversions of the senses were psychologically stamped upon the interior principles of the

At present, when I go to sleep I am occasionally awakened, and, in a measure, paralyzed. In this condition I hear the most delightful strains of music, the singing of birds, and *thrilling bursts of eloquence*, such as I never listened to in my waking state, all denoting much intelligence and feeling.

Of late I do not write much, but sit and receive the inflowings of thoughts and sentiments, which often fill me with gratitude and joy.* During these sittings, I receive views and feelings which I would not exchange for any enjoyment I ever knew. At times I have been made to speak when alone; often I get so completely lost in the subject, that I entirely forget all things else. You may think me at such moments a little beside myself, yet, when the influence is gone, I am as rational as ever, and never feel wearied in the least. In these scenes I have received such inexpressible views of the Infinite Love and Wisdom of God as to melt me to tears; and I think I would freely give all I possess to be able to give my impressions fully to the world.

It is no exaggeration when I tell you, that *not an hour passes* (when my mind is drawn from earthly cares) without bringing me the most soul-satisfying evidence of the existence and presence of spirits. But what troubles me most is, that I do not do good to others in this way.

The spirits tell me many things which I find are not realized. This is a drawback to me, and I have queried often, "May I not be deceived either by them or my own mind?" If one-half is ever realized that has

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mind, for beneficent and sanitary purposes, which, however, are not always apparent

* From the psychologic and duodynamic states, my friend here passes, retrogressionally, to the "Pulsatory" condition, which alternates, impermanently, with the "Impressional" state, and gives him more interior and [illegible]communion. These latter states, in permanent union, would be of great service to the mind.

been promised me, I shall not be an idle laborer in God's great vineyard.* I would not go back to the bondage of mind I once was in, for all that earth can give; and if I am deluded (as my dear mother tells me I am), *it is indeed a delusion which I wish never to be rid of, unless I can get a better one!*

I wish much, too, to know the result; for with me it is a cardinal doctrine, that no man fills his destiny unless he is a benefit to the whole race of man. At present I am influenced, in my ears, by a singular sensation, which I know results from the operations of the spirits. I can request them to influence one or both ears, and if I remain calm, I can now feel them in this way most sensibly. That this is not an hallucination I am convinced, from the fact, that my sense of hearing while thus influenced is much more acute than ordinary. A new phase of late with me is this: I sit and request the spirits to answer me a question. I ask not out of idle curiosity, but as an honest seeker. In a short time I am fully in the drowsy condition, and then I either see something as an answer to my questions, or else hear whisperings in reply, but seldom, if ever, is the answer correct. For example: I ask, "When will my friend write me an answer to my letter?" I hear whispered, as distinctly as I ever hear any thing, "Four days;" but it may be that eight days elapse before I get a reply. In tests like these of the intelligence and truthfulness of spirits, do I seldom, if ever, get correct answers. Here then is my reason for insisting upon the untruthfulness of certain spirits, either from mischief or some other cause. However, I will not censure them too

* It seems that much doubt arises from the fact, that my friend's mind, in vibrating back and forth from the psychologic to the pulsatory state, occasionally stops at the "Pictorial" stratum, and obtains prefigurations of certain psychical truths, which (because he accepts them as symbolic of literal) set upon his [illegible] in the [illegible] "mistakes" and falsehoods.—See descriptions of pictorial mediums.

much, as I know not the principles which control these mysterious matters.*

I send you this statement, as being but a *general* idea

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* Mistakes occurring in this manner are unavoidable. A spirit can no more foretell an event, so evanescent and incidental, with positive certainty, than the questioner himself. The friend may have been that moment contemplating an answer to the letter, which *spiritual fact* the guardian spirit saw, and from the probabilities of the case, as judgingly any person might infer a result, reply "Four days;" while nothing is more easy than being mistaken, because the letter, *physically* considered as an objective fact, may be postponed for an indefinite period. Spirits, according to my experience, can only foretell *spiritual facts*—things which have or have *not* been bodied forth in a physical vesture—and can prophesy correctly only when the *thing* foretold lies in the channel of some plain immutable law of causation.

My friend says that on one occasion, he inquired of the spirits whether a person, then absent and very ill, would recover and be restored to health. The spirits immediately represented to his vision—his state being "pictorial" and *not* clairvoyant—the impressive and saddening scene of the death and burial of that particular person. But progress of time proved the exhibition an untruth, for the diseased friend recovered, and the spiritual representation is termed "a falsehood" or mistake. Now, I will not undertake to indicate the precise signification of his vision; but most certain am I that my friend will yet see a spiritual good and a spiritual *truth* in it, as he surely will in every other experience impressed upon his inward memory.

The gentleman furthermore submitted for examination several strange communications, some overflowing with sublime and humane thoughts, others surcharged with meaningless and incoherent ideas and "Lingo," as he termed it, which nothing could have persuaded him voluntarily to record on paper. Among the superior class of his communications, however, may be discovered many noble and comprehensive principles and axioms for the guidance of human life. Several months since he transmitted to me, in a postscript to one of his letters, the following brief, and, in its phraseology, original rendering of the spirit of the immortal Golden Rule:

"LET NO MAN CALL GOD HIS FATHER,
WHO CALLS NOT MAN HIS BROTHER."

of what has happened to me, during my investigations, and hope you may be able to discover the philosophy which it involves. One thing more I will state as worthy of note: my health is now much better than it has been for years, before I was influenced by the spirits. I have written four, five, and sometimes as many as *six hours in succession, without intermission* of any account, and I am never wearied in the least: a proof conclusive, to my mind, that there is health, if not wisdom, in such spiritual exercises.

Very truly and fraternally yours,

J. L*****.

Numerous examples of *psychologic* mediumship have come under my own immediate observation—externally and interiorly—calculated to de intellectualize and unspiritualize both the subjects and receivers of them.* I will here relate an interesting instance.

About nine months ago a female called at my home,

But I can not now stop to investigate the exact spirits from whom these thoughts were manifested Neither is it necessary that the medium should himself know, for he may rest assured there "is a law of justice which evermore overcomes evil with good" What I have written respecting mediums and concerning the power of certain guardian spirits to penetrate the uses of things far beyond our conceptions of right and wrong will cast a sufficient explanation over my friend's pneumatologic experience The main point, in all cases, to be aimed for, is the development of the mind into a state of mediatorial equilibrium By securing first this harmonious condition, as already delineated, all the requisite knowledge, respecting one's field of labor in the gardens of Humanity, will be most amply added There is nothing which can prevent the Cause from steadily advancing to a glorious consummation

* See illustration of pulpit psychology, and the deplorable effects of this method upon the congregation, in "*Philosophy of Spiritual Intercourse*," pp 93, 94, 95.

in Hartford, and told the waiting-maid that she must have a conversation with me immediately. Accordingly I entered the front parlor, and signified my willingness to hear her requests. She was about thirty years of age, I think, and gave evidence in her deportment and habiliments of belonging to that mighty multitude of Nature's children who receive but few gifts and advantages from Fortune's hand. Her features, which I particularly remarked, indicated care and disappointment; yet they were mainly calm, and her expression entirely rational. I could see not the least trace of that treacherous fanaticism which so surely plunges its victim into insane despair. When I inquired of her the purpose of her urgent visit, she arose, and took from the sofa a large roll, which I had not before noticed, and placed it, without speaking, upon my knees. I asked her what it contained? She said: "I wish you to examine it." And added: "I have left my work and family, and, with what little money I had, have traveled all the way from ——, in the State of ——, to bring this roll to you." I replied that my time was then too much engaged to examine its contents: but promised to investigate it at some future time, and report to her the result. After a little further conversation she departed.

A few days subsequently I turned my attention particularly to this carefully arranged roll. The envelope was of thick white paper, neatly sealed at each end, and painted in water colors, but very minutely, with fine lines crossing each other transversely, making small squares, the centers of which were uniformly dotted, altogether presenting a very odd and orderly arrange-

ment. Upon breaking the seals, there rolled out some fifteen pieces of paper, each wide and long enough to form a petition to Congress, and tied carefully together with white sewing-thread. Previous to opening these packages, I found a letter addressed to me, which, literally transcribed, began as follows:—

"THE PROCEEDINGS OF FORMING HARTFORD COMMUNITY.

"*First.* Andrew Jackson Davis must open the scroll in the presence of the people who wishes to see it opened.

"*Second.* The writings must be read by some one who loves Andrew Jackson Davis."

Then follow directions to be pursued by me, to the effect that I must procure a Book, in which to record the names of those "who wish to join the Hartford Community;" and that I must prepare the "papers for each one to sign when they are baptized," which documents should each read—"I believe that God's love will have the Hartford Community to be God's heaven on earth. In love for God's holy Hartford Community I will do as God's holy angels direct me." So reads the baptismal creed! The letter then directs that "Andrew Jackson Davis must preach on the Sabbath when the people are baptized." Then follow repetitions, directions, and exhortations to all the baptized, alike to men and women, and concludes with—

These communications were written by C——.*

These communications were communicated by Emanuel Swedenborg.

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* The medium's name I purposely withhold. She remarked to me

God's will be done on earth as it is in heaven.

God will bless the Hartford Community.

Concerning the baptismal ceremony, the programme is ample. In one place the document reads, "The people must kneel while being baptized," and adds that I (for the responsibility of the whole Community and the ceremonies is bestowed upon me) "must lay the water on the organ of veneration," and while performing thus, in a very solemn, impressive voice, must pronounce these words: "I do baptize thee in the name of the Father, the Son, and the Holy Ghost." After which, the people, still kneeling, must sign their names to the Covenant, when the whole congregation must forthwith repair to the vestry of the Temple, and partake of the Lord's Supper.

In addition to this letter there are twenty closely written pages of plans and specifications for the upbuilding of a Community of dwellings, workshops, offices, stores, factories, and a Temple for purposes of spiritual communication and communal worship. The various departments of labor, the mechanics, the tradesmen, the professional men, with the utmost particularity, receive orders as to modes of laboring and living in "the Hartford Community."

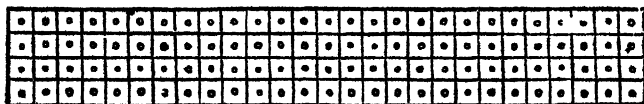
There is method in it. It is free from vagaries or extravagant dreams of paradise on earth—and bears

how lonely she was in her house and neighborhood in consequence of the absence of all sympathy; that the opposition to her pencilings and writing was severe and wounding to her feelings, but, conceiving it to be her duty to obey the spirits, she persevered in the arduous labor of preparing these papers, even in the midst of poverty and discomfort.

the stamp of practicability and matter-of-fact apprehension of men and things. The spirit breathed throughout is humanitary, and yet the plan is but another modification, in several particulars, of popular sectarianism, and would lead to localization of thought and bigotry in worship. The welfare of mind is considered, however, and provision is instituted to "defend unfortunate hereditary inclinations" Good advice is communicated as by "one having authority," and addressed to the different artisans and professions. For instance: the people are required to put all their worldly possessions into the property of the Community, and live, as did the Essenes and Christian apostles, with "all things in common"—are admonished to love each other, divide their work among themselves, and then equalize all the interests accruing from such productive labor. The "powder-makers" are directed to "sell powder to blast rocks with," but "not to kill people whom God has made" Ministers are directed to "preach every Sabbath-day, to visit the sick, visit the people, work in the rose-beds around the Temple, and must labor within," and live "just like other people" in the Hartford Community Physicians must "love to study the works of Nature, her laws and God's laws of health." This strange manuscript of twenty pages concludes with "Proceedings for every week-day," which, in substance, read thus: "The time to rise is six the year round; breakfast at seven the year round; prayer at eight; begin work at nine; the people must work three hours, then rest two hours, then work three hours more; dinner at one; supper at six; the time for women to walk out with their husbands is seven;

the time to return is eight: the time to go to bed is nine."

Here the communications terminate. And I think the reader will agree with me that they furnish an impressive illustration of psychologic mediumship. But what does this mean? I will presently explain my impressions.



A MEDIUM'S PLAN FOR FARMS AND GARDENS

Let us for a moment return to the fifteen pieces of paper. On opening these I obtained a clearer realization of the extent of the medium's labor. It was deplorable, in remembrance of her external necessitous circumstances, to witness the quantity of toil bestowed upon these rolls of paper. They were painted with the utmost care, forming innumerable minute squares, signifying miles, rods, feet, inches, and plans of farms and gardens, for the formation of the Hartford Community. The medium's hand was moved over seventy-five square feet, or four hundred and thirty-four square inches of paper. She asserted that she obeyed the spirit implicitly in every particular; procured the materials which were expensive; and devoted much of her time and strength to the work. To give the reader a distinct idea of the singular and simple plan of arranging the farms and various gardens, I have above introduced an engraved example of her pencilings or drawings, each square representing a square rod or square foot of earth, as the case might be.

Within the last two years many instances of this general description have been submitted to me for clairvoyant examination, but, having no time for the special investigation of individual cases of *psychologic* mediumship, I am impressed to remark on this present example in order to cover the whole ground of psychological development.

To most persons this case would appear explainable on the obscure hypothesis of insanity or self-deception. But when the case is fairly viewed, it can not fail to impress the mind with a doctrine of spiritual intercourse. Such an instance is very demonstrative of the truth of assertions made respecting it, viz.: that the medium was spiritually impressed to believe herself an amanuensis for Emanuel Swedenborg, and that she was controlled *in reality* to write and paint as she did. But as to the identity of the spiritual personage who professed to form through her hand a "Hartford Community," and as to the asserted valuableness of his communications to the world, another conclusion is rationally unavoidable. The whole matter, I think, was dictated by a person (or spirit) who was once thoroughly imbued with the doctrines of Ann Lee, but has experienced a change of sentiments on several divisions of the social question—is intent upon the propagation of his new system in the world—and took possession of this medium, without any necessary evil intention, but simply with the *one idea*, like many terrestrial minds, of presenting his own peculiar plan of social harmony to mankind. To my mind the case is folded in no mystery, but is instructive to all *psychologic* media. It is no difficult thing for certain spirits to

impersonate others, to talk and dress up their thoughts like others, which they will do if such resemblance adds any thing important to their communications. Or, sometimes, indeed most always, they foresee an ultimate good to proceed from such impersonation, and regulate their deportment with the medium in accordance with the ulterior USE which, in these instances, governs the means. In this case, it is my impression, the entire object foreseen by the guardians of the communicating spirit* who controlled the medium —the reason why they did not remonstrate with him and keep him from occupying so much of the lady's time—was the USE to which her labors are now appropriated, viz.: as an illustration of *psychologic* mediumship—to show the imperfections inseparably connected with this stage of development—to demonstrate a case of spiritual intercourse; and to admonish mankind concerning the effects of a too strong conviction that the world is to be reformed and regenerated by and through supernatural instrumentalities. The case already introduced, of Dr. Abel, of Lempster, N. H. who saw, though totally blind, a gray horse by his bedside, a whole regiment of soldiers, troops of little boys, &c., is another *psychologic* mediumship. No metaphysical or cerebro-dynamic principle can possibly explain it. It was simply the psychological action of some attendant spirit upon Dr. Abel's mind—painting there, with the subtle pencils of invisible Thought, as

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* It may be well to remark, that every dweller in the spiritual world has guardian spirits, superior in wisdom to himself, just as spirit guardians belong to every earthly being.

an orator paints upon his audience, distant scenes, and seemingly objective realities. The use of all this might have been to divert his thoughts from reflection upon unpleasant subjects, or to delight him with approximate substitutions for the objects which his own retina, if perfectly healthy, would have pleasurably embraced. With these remarks, we pass on to consider another phase of mental manifestation.

XV. THE PSYCHOMETRIC MEDIUM.

The psychologic subject is almost always a victim of mental misapprehension, but the psychometric media are far more certain :—

"A few days since, I carried to Mrs. Mettler an envelope of a letter, the direction of which was written by Lord Brougham of England, so conspicuous for his oratory and high order of talents. Mrs. M. had not the remotest idea as to the name or position of the individual she was about to describe, as the writing was sealed closely in an envelope, and she was merely requested to read the character. She remarked as follows, all the time holding the envelope upon her forehead.*

"'This is a person of strong and powerful intellect, and is marked for his positive character. He perceives quickly, and expresses his ideas freely, indeed copiously. He possesses much refinement of thought; is not con-

* This testimony is one among hundreds which might be produced It first appeared in the *Hartford Times*, and is a good illustration of the psychometrical power. This faculty of mind, I think, was first discovered and fully demonstrated by the systematic Dr. J. R. Buchanan, of Cincinnati.

fined to self, but has much universal feeling and benevolence of heart. He can not be a sectarian. He reasons much, and reason is a guiding principle with him. He entertains no principle, save that which appeals to his idea of right. He receives nothing without a reason. He has much firmness and self-command. But an appeal to his sympathies would affect him. He possesses manly deportment, is pleasing in his conversation, is often inclined to deep meditation. He would enjoy domestic comforts, though I should think circumstances have deprived him of this. He sighs at times for retirement, where he may enjoy every thing in a simple manner, acting out his true nature. Children are very pleasing to him; he likes them for their innocence. He is pleased with an intelligent lady, likes her for her goodness, is ardent in his friendships, and can not be easily turned against one whom he considers his friend. Order and punctuality are large with him. Music hath many charms for him, and a plaintive kind would affect him to tears. He has a good idea of color, is a good judge of a picture, has a good memory of past events. He enjoys a good joke or pun. He can be or is an orator, and a marked character. He has very, very great gifts of oratory—very great. His intellectual and moral faculties predominate.'

"Here the leading characteristics are truly told, and the gentleman from whom I obtained Lord Brougham's writing informs me that he knows the allusion to his extreme love of music to be true; and we should judge that he sighs for retirement sometimes, for he has a country residence in France, where he goes evidently to get away from the cares of public life.

"I gave her three more autographs, closely sealed, but did not intimate in the least as to the character of either of the writers. The first was by Lord Ashburton, the second by D'Israeli, both prominent men in England and in the world. I would give you the complete description she made of each, but have already made this too lengthy. I will remark, however, that so accurate was the description, that the gentleman who favored me with the autographs at once recognized each character by reading the three—'this is Lord Brougham,' 'this is Ashburton,' 'and this D'Israeli,' said he, 'and there are remarkable points in each.'

"The other letter was written by a convict in our State Prison, on Thanksgiving-day, and was directed to his mother. At once she remarked, 'The sphere of this writer is unpleasant; he has a double character; that is, he has much secretiveness and is not just what he appears to be; he has conscientiousness, but can not control it; he loves to read poetry, can write poetry tolerably well, and dwells a great deal upon home and scenes of his childhood—indeed, more than upon any other subject; he has a great love for order, is odd in his expressions, but his general character is not pleasant.'

"I had not read the letter, but had liberty to do so. In it was a request that his mother would send him a volume of poems, and some worsted shirts of a certain color; then followed four well-written stanzas on the 'home of his childhood.' The letter was written with an extraordinary regard for order: every comma, period, semicolon, dash, apostrophe, and hyphen, was in its place, and some of his ideas were oddly enough ex-

pressed. He is in imprisonment for the crime of burglary and attempt to kill.

"The wrappers inclosing the writings of the three Englishmen, were all precisely alike, and as they had got mixed, I did not myself know one from the other as she was reading them, but marked them when she had concluded the reading of each. She is not in the Clairvoyant state when she reads psycometrically, and this renders the whole thing more astonishing. Let those who take any interest in this matter, test it to their own satisfaction."

XVI. THE PICTORIAL MEDIUM.

Differing from the Symbolic medium, as already explained, the *pictorial* media see and describe things which *do not in reality exist as material facts*, but only representations, prefiguring or bodying forth a spiritual or psychical truth. The *symbolic* media see and describe things, on the contrary, which have, in reality, a material basis—things which, germinally, do already exist somewhere in the world—and are destined to be developed precisely in accordance with the vision. Of this class, the lady who saw the *baker*, in her vision, and was afterward married to the same gentleman, of that profession, whose appearance and calling accorded with her symbolical perception, is a good illustration. His guardian spirit united with her guardian spirit to impress the symbols upon her prepared mind. But of the *Pictorial* class, belonging also to the *Onward* stratum yet higher in the scale, the world is replete with examples. I quote for the reader an instance, taken

from the personal experience of John Worth Edmonds, Judge of the New York Supreme Court, as communicated by him to the "*Shekinah*," for July, 1852:—

"What I first saw, on this occasion, was the naked hand and arm of a female, amid an atmosphere of intense blackness. It was round, healthy, and very distinctly depicted; was extended toward me, and held in its hand something shaped like a ferule, and dark in color, though not of the intense blackness that enveloped the arm.

"The next I saw was the partially naked breast of a female. I was not allowed to see the face nor the body of the one to whom it belonged. The breast was partly concealed by an oil-silk shirt, which enveloped the body and was somewhat open in front. It was not round, and full and healthy, as the arm was in the previous picture, but shrunk up and withered, as of a female in infirm health and of advanced years.

"I did not distinctly understand, at the time, what these two pictures meant to teach. The next day, however, it was disclosed to me, and it was that it was perceived I did not understand the allegories, and that was because my interior perceptions were not sufficiently opened; that these were the beginning of a series of pictures that would be given me, and as I advanced I would become more capable of understanding them.

"It was then said that the first picture represented the arm of Truth thrust through the blackness of Error, and seen distinctly amidst it; no shade from the error even coloring or obscuring the clear brightness of the truth. It held in its hand a Mystery, dark-colored, to

be sure, but differing in hue from the blackness of error. That Mystery was yet to be explained to me; and when it should be, I must cherish and preserve it until the world was ready to receive it, and then give it to the world.

"The arm alone appearing, without the body to which it was attached, was intended to signify that to us only a small portion of Truth—one, only, of its members—had as yet penetrated the blackness of error which surrounds mankind in their present condition. At both ends of the arm there was yet room for investigation; at one end to solve the mystery contained in the hand, and at the other to develop to view the whole form and body of Truth, in its beauty and its brightness.

"The second picture was intended to represent Truth deformed and obscured by sectarianism."

In September, 1858, Sir J. F. W. Herschel delivered before the Philosophical and Literary Society at Leeds, a lecture upon what he terms "sensorial vision." This lecture was printed "by order of the President and Council of that Institution, in compliance with an unanimous resolution at a general meeting of its members." Perusing this interesting lecture, a person acquainted with the remarkable phenomena of interior or spirit vision, recognizes with pleasure that one of the earliest links in the chain has been noticed by so high a scientific authority as Sir John Herschel. Although unaware of the spiritual origin of the phenomena, and possibly inclined to ignore the possibility of such origin, Sir John, having himself experienced certain puzzling instances of what he designates "sensorial vision," sets about in a calm, philosophic spirit to investigate them,

and arrived so far upon his road toward truth, as to satisfy himself that these remarkable "involuntary productions of visual impression" are highly worthy of observation, and belong rather to the realm of "psychology" than to that of "physiology." Vide *The Spiritual Magazine*.

His experiences will be familiar to many of our readers, and will, together with the calm spirit of investigation which inspires his lecture, be hailed with gratitude, as possibly indicating the dawn of a day when science shall cease to regard such inquiry as a condescension.

We will, however, give our readers Sir John's remarks and experiences, in his own words. Having cursorily referred to the phenomenon of "ocular spectra," produced by strong light on the retina, the observation of which first directed Sir John's attention to the other class of phenomena, which he terms "sensorial vision," he says:—

"I fancy it is no very uncommon thing for persons in the dark and with their eyes closed to see, or seem to see, faces or landscapes. I believe I am as little visionary as most people, but the former case very frequently happens to myself. The faces present themselves involuntarily, are always shadowy and indistinct in outline—for the most part unpleasing, though not hideous, expressive of no violent emotions, and succeeding one another at short intervals of time, as if melting into each other. Sometimes ten or a dozen appear in succession, and have always, on each separate occasion, something of a general resemblance of expression, or some peculiarity of feature and physiognomy. Landscapes present themselves much more rarely, but more

distinctly, and on the few occasions I remember have been highly picturesque and pleasing, with a certain but very limited power of varying them by the effort of the will, which is not the case with the other sorts of impressions. Of course I now speak of waking impressions, in health, and under no kind of excitement. When the two latter conditions are absent, numerous instances are on record of both voluntary and involuntary impressions of this kind, and singular as some of the facts may appear, I am quite prepared, from my own experience on two several occasions, to receive such accounts with much indulgence.

"But it is not to phenomena of this kind that I am about specially to direct your attention. The human features have nothing abstract in their forms, and they are so intimately connected with our mental impressions, that the associative principle may very easily find in casual and irregular patches of unequal darkness, caused by slight local pressure on the retina, the physiognomic exponent of our mental state. Even landscape scenery to me habitually moved by the aspects of nature in association with feeling, may be considered as in the same predicament. There is nothing definite or structural in its forms, which are arbitrary to any extent, and composed of parts having no regular or symmetrical relations. It is perfectly conceivable that the imagination may interpret forms in themselves indefinite, as the conventional expressions of realities not limited to precise rules of form. We all know how easy it is to imagine faces in casual blots, or to see pictures in the fire. But no such explanation applies to the class of phenomena now in question, which consist in the

involuntary production of visual impressions, into which geometrical regularity of form enters as the leading character, and that under circumstances which altogether preclude any explanation drawn from a possible regularity of structure in the retina of the optic nerve.

"I was sitting one morning very quietly at my breakfast-table, doing nothing and thinking of nothing, when I was startled by a singular shadowy appearance at the outside corner of the field of vision of the left eye. It gradually advanced into the field of view, and then appeared to be a pattern in straight-lined angular forms, very much in general aspect like the drawing of a fortification, with salient and re-entering angles, bastions, and ravelins, with some suspicion of faint lines of color between the dark lines. The impression was very strong: *equally so with the eyes open or closed*, and it appeared to advance slowly from out of the corner till it spread all over the visional area and passed across to the right side,—where it disappeared. I can not say how long it lasted, but it must have been a minute or two. I was a little alarmed, looking on it as the precursor of some disorder of the eye, but no ill consequence followed. Several years afterward the same thing occurred, and I recognized, not indeed the same precise form, but the same general character—the fortification outline, the dark and bright lines, and the steady, progressive advance from left to right. I have mentioned this to several persons, but have only met with one to whom it has occurred. This was a lady of my acquaintance, who assured me that she had often experienced a similar affection, and that it was always

followed by a violent headache, which was not the case with me.

"I come now to cases of perfect symmetry and geometrical regularity. The most ordinary class of patterns of this sort, I *find to be formed only in darkness, and if the darkness be complete, equally with open as with closed eyes.* The forms are not modified by slight pressure, but their degree of visibility is much and capriciously varied by that cause. They are very frequent. In the great majority of instances the pattern presented is that of a lattice-work; the larger axis is horizontal. The lines are sometimes dark on a lighter ground, and sometimes the reverse. Occasionally, at their intersections appears a small, close, and apparently complex piece of pattern-work; but always too indistinctly seen to be well made out. The lattice pattern, if constant, and if always upright, might be explained by the habit of looking fixedly at a lattice window, with a view to noting the order of succession of colors in the ocular spectra, which this mode of viewing them shows finely. Occasionally, however, the latticed pattern is replaced by a rectangular one, and within the rectangles occurs, in some cases, a filling in of a smaller lattice pattern, or of a sort of lozenge of filigree work, of which it is impossible to seize the precise form, but which is evidently the same in all the rectangles. Occasionally too, but much more rarely, complex and colored patterns like those of a carpet appear—but not of any carpet remembered or lately seen—*and in two or three instances when this has been the case, the pattern has not remained constant, but has kept changing from instant to instant, hardly giving time to appreciate its symmetry*

and regularity before being replaced by another; that other, however, not being a sudden transition to something totally different, but rather a variation of the former.

"Hitherto I have mentioned only rectilinear forms. I come now to circular ones. Having had to submit to a surgical operation, I was put under the blessed influence of chloroform. The indication by which I knew when it had taken effect consisted in a kind of dazzle in the eyes, immediately followed by the appearance of a very beautiful and perfectly regular and symmetrical 'Turk's-cap' pattern formed by the mutual intersection of a great number of circles outside of a tangent to a central one. It lasted long enough for me steadily to contemplate it so as to seize the full impression of its perfect regularity, and to be aware of its consisting of exceedingly delicate lines, which seemed, however, to be not single, but close assemblages of colored lines, not unlike the delicate colored fringes formed along the shadows of objects by very minute pencils of light. The whole exhibition lasted. so far as I could judge, hardly more than a few seconds; and I should observe that I never lost my consciousness of being awake, and in full possession of my mind, though quite insensible to what was going on. I spoke, but the words I am told I uttered, had no relation to what I know I meant to say.

"After a considerable interval of time it became necessary to undergo another operation, which was also performed under chloroform; but this time the dose was less powerful, or differently administered. Again the 'Turk's-cap' pattern presented itself on the first impression, which I watched with much curiosity, but it did

not seem quite complete, nor was it identical with the former. In the intersections of the circles with each other I could perceive small lozenge-shaped forms or minute patterns, but not clearly enough to make them well out. On both these occasions the patterns were far more lively and conspicuous than the dim and shadowy forms before spoken of, and probably belong to quite a different class of phenomena.

"Since that time," Sir J. F. W. Herschel continues, "circular forms have presented themselves spontaneously (of the shadowy and obscure class) on three occasions, one of them quite recently. * * * All these phenomena were, however, much fainter than the chloroform exhibitions, and of the order of lattice patterns. Now the question at once presents itself: What were these Geometrical Spectra—and how and in what department of the bodily and mental economy do they originate? *They are evidently not dreams. The mind is not dormant, but active and conscious of the direction of its thoughts, whilst these things obtrude themselves on notice, and by calling attention to them direct the train of thought into a channel it would not have taken of itself.* Retinal impressions they can hardly be, for what is to determine the incidence of pressure, or the arrival of vibrations from without upon a geometrically-devised pattern on the retinal surface, rather than on its general ground. * * Where does the pattern itself, *or its prototype in the intellect*, originate? *Certainly not in any action consciously exerted by the mind, for both the particular pattern to be formed and the time of its appearance are not merely beyond our will and control, but beyond our knowledge.* If it be true that the con-

ception of a regular geometrical pattern implies the exercise of thought and intelligence, it would almost seem that in such cases as those above adduced we have evidence of a *thought, an intelligence, working within our own organization distinct from that of our own personality.* Perhaps it may be suggested that there is a kaleidoscopic power in the sensorium to form regular patterns by the symmetrical combination of casual elements, and most assuredly wonders may be worked in this way. But the question still recurs in another form: *How is it that we are utterly unconscious of the possession of such a power, utterly unable voluntarily to exert it, and only aware of its being exerted at times, and in a manner we have absolutely no part in except as spectators of the exhibition of its results.*"

XVII. THE DUODYNAMIC MEDIUM.

This word, derived from the Greek, signifies *two powers*, or a medium who, though not clairlative, clairvoyant, or psychologic, is capable of being the fulcrum or center upon which two things can, at the same time, be accomplished. I am impressed to introduce the following case as an example. The reader will perceive that the boy was a medium, not only for the *writing* phenomena, but also for *motive* power—"the table moved in all directions with so much violence, that I thought it would be broken to pieces." These compound media are very rare, but useful. I extract this account from the *Boston Investigator*:—

"Two persons, living about three miles from me, were pointed out as mediums, by a certain individual, on his

way to California, and were informed that, previous to being able to write, their hand, by being laid upon the table, would move and jerk of its own accord. They are very ignorant and illiterate persons, and had never seen any operations of this nature. They commenced, without any instruction, to write; and received directions, by what their hand wrote, how to proceed in other cases. This I learn by report. Three days ago, I saw them perform at their home. On request, they were at my house yesterday, and performed from six till twelve, in the presence of a large company of invited spectators. The visible facts in the case are as follows: Before beginning to operate, the right hand of the medium, and sometimes both hands, become violently agitated, trembling and flying in every direction. Questions are then asked, either orally or mentally, and the hand of the medium takes a pencil, and writes the answers on a slate. In doing this, the medium does not look at the slate or in that direction. When the writing is finished, the hand moves over it as many times as there are lines, *apparently* reading what is written, as it frequently alters a letter, or adds something, or rubs it all out, and writes again. After trying to rub out what is written, the hand passes over the slate again, *apparently* to see if the writing is *effectually* rubbed out; for, if it is not, the rubbing is repeated until it is done *effectually*. This is a difficult job for the medium to accomplish, as the hand is always *dry*. Hence, some person near by, with a damp cloth or sponge, generally performs this work for the medium. As soon as the writing is completed, the pencil falls, and the hand becomes again spasmodic. Though the

medium does not look on the slate, and is generally looking in another direction, yet the hand goes directly to the pencil, wherever it may happen to lie. There is no feeling after it, but it is taken up at once.

"The answers frequently indicate what appears like superhuman intelligence: *e. g.*, if a book is opened, so that no one knows where it is opened, the medium will write off the first word or line at the place opened. Having his eyes blinded, he will point with his fingers to such persons in the room as are mediums, and they can be ascertained in various ways. As many individuals as could, formed a circle around a large dining-table, by taking hold of each others' hands, and as soon as the medium became agitated, the table moved in all directions with so much violence that I thought it would be all broken to pieces, yet it was not touched by any one. Among other things, the table beat a martial tune on the floor with its legs, and the blows were heavy. A boy, twelve years old, was then put upon the table, the leaves being spread out, but this did not diminish its motions at all. The boy could with difficulty stand up on it. Finally, the table turned up sideways, and threw off the boy, and it was left in this position. All present were entirely satisfied that there was no deception in this business, and that it would be impossible for men to move the table in this manner, had they attempted to do it. Mediums frequently strike hard bodies with their hands, in such a way as would give them much pain at other times. One of them, apparently through heedlessness, held his hand, for some time, in the blaze of a lamp, and it did not hurt him."

Let us now pass on to the state which is, unfortunately, altogether too rare.

XVIII. THE DEVELOPING MEDIUM.

This medium is compounded. I can-not find illustrations of my impression concerning this description of media. The books and papers contain, as yet, no real examples. They will come forth, probably, during the ensuing year. The circles for "physical evidences" will develop them. They are much needed, just now, in order to *harmonize* and *perfect* the many thousands of partial media, who are more or less distressed in mind. For the development of this class of media, I look with no little interest. The *duodynamic* medium is almost the type, but not sufficiently so, to act in that particular sphere of use. The *therapeutic* medium is more advanced. A type of media is needed *between* these, for the purpose of equalizing and tranquilizing the mind and nerves of certain partially-unfolded persons, not organically *passive* enough to become illuminated. For this type we patiently, but earnestly, wait. We will now pass on to consider the "*Therapeutic*" phenomena.

XIX. THE THERAPEUTIC MEDIUM.

The therapeutic medium resembles indistinctly the manipulatory medium; but to the discriminating mind, to the scientific eye, the former is in reality quite a different manifestation. Let me illustrate my meaning by the following:—

"*Dear Sir:* In this age of ridicule and unbelief, it would seem to be necessary that a great Truth, if it be newly presented to the world, must be heralded by some supernatural event, accompanied by a miracle in fact, in order to be received by the people. A large class of community require evidence of this extraordinary character before they will believe a newly-developed Truth, albeit such truth may be intrinsically far more consistent and easier to believe than much that they have been accustomed to receive and accept with the most implicit confidence.

"The following certificate is intended for this class of society. It relates to the remarkable healing powers of Mrs. METTLER, whose clairvoyant examinations in numerous cases of disease have been attended with unvarying success for the past two years, both in Bridgeport and this city. Deacon Mosman, a well-known citizen of Cabotville, certifies that his daughter was restored to the enjoyment of her speech, sight, and powers of locomotion, after having been long and vainly attended by more than a dozen different physicians. This was done by Mrs. M. merely making a few magnetic passes, or manipulations, over the patient. If the fact of causing the blind to see, the dumb to speak, and the lame to walk, does not sufficiently attest her healing power, a host of similar and different cases, equally striking, can be seen at any time on application. These things are being accomplished every day among our own citizens, and they indicate with unerring certainty that there is a great natural law by which they are effected. The following is

"'DEACON MOSMAN'S CERTIFICATE.'

"'CABOTVILLE, *January* 9, 1850

"'*To all whom it may concern.*—Be it known that my daughter Mary, now twenty-two years old, has for about three years past, been mostly confined to her bed, and unable to walk alone. About the middle of July last, she lost all power of the organs of speech, and a few days after was deprived of her eye-sight—becoming entirely blind, with no power to even open her eyelids. She has remained in that deplorable condition until the present time. All possible means have been used for her relief—she has been attended by twelve or thirteen different physicians—some of them being of the highest order and skill. She continued in about the same condition, changing only for the worse, and was finally told that she could never be any better. By this time we had almost despaired of ever obtaining any relief. But through a kind Providence we noticed a letter in one of the Springfield papers respecting the claims and powers of Mrs. Mettler, the clairvoyant, in healing and restoring the sick We immediately applied to her, and after several attempts, succeeded in getting her to make us a visit. On the evening of the above date she called, and made a clairvoyant examination of Mary's case, and prescribed for her. The next day Mrs. M. called, and by manipulation quieted her a good deal, and on the next Wednesday, she called again to see her, and in about half an hour—with nothing but her own hands—she succeeded, to the joy of all, in opening her eyes, and restoring her sight and speech. The next day Mrs. Mettler called again, and to our astonishment she succeeded in making my daughter walk, entirely alone, which she had not done for three years. Such are the facts in this most remarkable case. She continues to see, talk, and walk, and for all we know, she must soon be restored to her former good health. The above facts have shaken my

unbelief in magnetism, and revived my hopes in my daughter's case.

"'SILAS MOSMAN, *per* D. F. MOSMAN.'"*

The word *therapeutic* is derived from the Greek, and signifies to *nurse, serve*, or *cure*; pertaining to the discovering and applying of remedial agents to various diseases. The case above described as an illustration of this principle: the lady being a compound medium —*impersonating, psychometric, therapeutic*, and *clairvoyant*. Such a combination is rare; but a little systematic and philosophic attention to any so called *partial* medium—possessed of a good, calm, firm temperament —would soon develop similar results. Let the friends of scientific discovery be true to the investigation of the therapeutic media. *An institution*, where medical clairvoyance, in combination with the simple curative agents now beneath the earth's crust, can be systematically applied to the sick, is imperatively demanded.

XX. THE MISSIONARY MEDIUM.

This class of media is just coming upon the world's stage. There are already many incipient illustrations and indefinite glimmerings of the approach of them. Personally, I have had much experience of this general description; one instance of which I here record:—

Four years rolled by, and my mind had accumulated

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* *This therapeutic case* was originally published in the *Hartford Times* bearing date, September 28, 1852. Mr. Mosman concluded by cordially recommending every sick person to consult this lady who wrought the miracle.

more than thrice tha measure of experience I was about to commence a course of lectures in the city of New York, on a wide range of subjects, and the various preparations were being made, such as the procuring of Scribe, Witnesses, &c., which were necessary to record and testify to the fact of their delivery. It was about the middle of the month of November. I was returning from a place of amusement, known then as the Alhambra, to my boarding-house in Greene Street—was walking homeward, in Prince Street, between Broadway and Greene, when I experienced the overshadowing presence of an invisible influence. It pervaded my entire system, and divested me of the will and ability to advance. It drew me powerfully backward, in the direction in which I had come, and as is my habit, I turned to obey it. I was not surprised, for I had experienced similar things frequently, and had learned to follow those spiritual influences, which so manifestly addressed my interior sensibilities. I walked to Broadway, and down this street nearly half a block, when I no longer felt this influence! I distinctly recollect that I was pleased at this, for it was then past ten o'clock at night—my usual hour for retiring—and I quickly turned, and hastened with all speed toward the boarding-house. I had proceeded up Broadway not further, I think, than Prince Street, when, like a flash of lightning from the sky the invisible influence took possession of my powers and of every desire, impressing me with an overwhelming and irresistible power, to retrace my steps. I was now guided up Broadway to Houston Street, and through this street to the Bowery. Here, again, I ceased to feel the guiding

and controlling presence of my invisible companion, and again I felt strongly disposed to return home. Directly, however, the influence repossessed me; my guide drew me across the Bowery, and on, through Houston Street, toward the East River. I walked with extraordinary facility and speed, and soon beheld the Williamsburg ferry in the distance. I had never crossed the East River in my life, but I began to believe that my guide was conducting me thither. Now, the Influence seemed to settle into the very pores of my skin; it bounded through my blood; my head grew instantly heavy, and I was suddenly deprived of all external memory and consciousness * * * *

Consciousness, and memory, and sight were restored, however, just as I was entering a small dense wood. It was situated upon a gentle eminence; and the night being exceedingly dark, I could see no dwellings in its vicinity, nor other distant objects—nothing but the trees and numerous stony projections, situated near me, upon the ground. My guide led me quite into the interior of this miniature forest, so to speak, and suddenly halted. During all this time I felt unmoved—knowing and believing, as I did, that I was then and would continue to be led and supported by a power superior to myself. Therefore, I was confidingly waiting, and ready to obey any orders with which my mind might be impressed.

Now a strong and thorough impression—which, from its interior nature, I know to be philanthropic, authoritative, and irresistible—bade me remove the great quantity of decomposed stumps, stones, decaying leaves, and brambles, which seemed to have lain on the spot,

where I was then standing, for the last twenty years. This labor appeared, at first, quite formidable; but, without a moment's hesitation, I proceeded to accomplish my appointed mission. I labored with unusual success and ease, because, at every breath I drew, the powerful influence of my invisible guide inspired me with increasing confidence and strength.

It is proverbial, I believe, that "where there's a will, there's a way"—thus, at least, it was with me. I labored, almost without cessation, for about, what seemed to be, one hour, when I came to a smooth surface, like the upper portion of a concealed rock. Now, the guiding Influence impressed me to remove or elevate the stone which I saw. I forthwith obeyed. By the assistance of a piece of timber, which served the purposes of a lever, I succeeded, finally, in pushing the stone on one side. Great, indeed, was my astonishment when I beheld, before me, an opening sufficient to admit my person. This unexpected aperture had every appearance of leading into a deep vault or sepulcher beneath! This was the first time, since my attempt to return home while in Broadway, when my mind disapproved of, or dreaded to progress with, the adventure. I involuntarily shrunk back with fear, and almost positively determined not to enter that dark, that strange, that unwholesome den. So I resolved, even if my then quiet, but powerful guide, demanded the contrary.

Several things conspired to develop this dread resolution within me: first, I remembered and realized fully, for the first time since losing my consciousness, that the night was thoroughly black with darkness—that I was away from home—that I was where before

I had never been; secondly, that on opening the mouth of the cave or sepulcher, I smelled a very offensive and suffocating vapor, like the disagreeable effluvia arising from the remains of decomposed human bodies; and thirdly, that after the stone was removed from off the mouth of the mysterious cave, I forthwith ceased to experience the sweet and supporting presence of my invisible Guide.

Presently, however, my feelings of devotion and resolution of perseverance were more than restored to me, because I experienced an inwrought strength and courage, not equaled by any previous thing of the kind, except upon one occasion. Now, the Influence drew me downward into the cave! Without feeling or manifesting the least symptom of reluctance, I fell upon my knees, and with my hands began feeling for steps, or something else, by which to descend. After a brief search, I ascertained there was a heavy stone wall on one side of the entrance, with projecting stones which might serve the purpose of steps or stairs. But oh! how cold and slippery they were! It seemed that human feet had never touched them—they were so literally covered with wet moss, and so deathly cold! With the greatest precision, however, I placed my foot upon the topmost stone, and, with the same sensitive cautiousness, continued my perilous descent. There were eight steps leading to the surface of the cold, damp, earthy floor beneath. It seemed like a cellar. * * * * * *
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Time passed, and I was finally led out of the woods, in a different direction, and was guided, with the utmost care, for two or three miles, when again the In-

fluence completely overshadowed my physical and spiritual being. It settled into every possible avenue of my soul; the curtains of night were folded close around me; and I was again rendered unconscious of any mode of existence.

What distance I was made to travel I have not the slightest recollection; nor have I ever been able to gather a perfect idea as to the actual locality I visited, but I have always given it "a local habitation and a name," on Long Island. Indeed, I have thought of it as being in a little wood, about four miles east of New York city; because a combination of circumstances conspire to give and strengthen in me this impression; but as yet I am not certain.

When I returned to consciousness, I was just turning from Prince into Greene Street, and this was but a few steps from my boarding-house. The Influence was now nowhere near; I felt perfectly free of its power and direction—so entirely was I myself again! I hastened into my room, and directly retired. That night I slept profoundly, and my slumbers were dreamless. In a few days the entire adventure seemed to cease its residence in my memory, and all separate employments of mind went on as they did previous to its occurrence.

* * * * * *

Nearly four more years passed away, which bring me to the present time.* I was seated by my desk, reflecting upon the numerous causes and temptations to evil or sin, in the world, and became *unusually* absorbed and abstracted in the meditation of the subject.

* That is, to the time when this narrative was written.

This meditation was induced by writing an article entitled "THE SPIRIT, AND ITS CULTURE," in which I stated that there are three general causes of evil, viz.: a Defective Organization, a Defective Situation, and a Defective Education. But for the fear of rendering that article too long and heavy for the pages of a periodical—the *Univercœlum*—I purposely avoided the introduction of examples and illustrations of what appeared to me an incontrovertible truism or theorem. But I know that but few are capable of reasoning correctly from the mere abstract statement of principles or truths; and this knowledge induced the desire to present to the world a complete illustration of the plain proposition to which I have alluded.

Actuated by this desire, I continued my mental research into the vast field of human existence, seeking the most familiar and forcible illustrations of the causes of crime. At this point of inquiry, there was revived in my memory the scenes of the cave which I visited on Long Island, and with it came also an interesting history. This history poured with great profusion into my mind, and was recorded meanwhile upon my memory. And I was delighted and astonished to find that this matter was the *very* thing for which I was then seeking, and I forthwith resolved to commit it to paper; and this is all I shall, in this work, give by way of an Introduction to my narrative of "*The Mysterious Association, or the Causes and Cure of Crime.*"*

The reader is provided with the above, in order to

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* The narrative here alluded to is now in preparation, and will be published early in 1868.

illustrate the *actual* experience of a Missionary Medium. The approach, operation, and departure of the spiritual Influence are truthfully related. I may here add that, when the impression comes to me to write out in full, and present to the world the foregoing very strange but truthful and philosophic narrative, I will hasten to do so.

Instances to the repletion of many volumes could be cited to illustrate the nature and experience of "the missionary medium," but sufficient has been related on this class to subserve the object of this volume. Among modern instances, JOHN M. SPEAR stands quite prominently before the world. Recommended, as he is, to public credulity, by virtue of his well-known truthfulness, simplicity, and uniform conscientious philanthropy of character, his spiritual *experience* is particularly and generally interesting and as acceptable. According to my perceptions of his state, he is a compound medium *symbolic*, *pulsatory*, *missionary*, and *speaking*. The most prominent manifestation, it seems to me, and the most reliable in his case, is the *missionary* development, to which, acting as a confederating or auxiliary influence, is most beautifully added the *manipulatory* and *speaking* qualifications, or unfolding of spiritual intercourse and assistance. We will now pass on to consider another step in progression.

XXI. TELEGRAPHIC MEDIUM.

Media of this general class, although not clairvoyant, are capable of speaking or writing thoughts communicated at a distance, whether the intelligence be living

in or out of the body. The word is a family name for some *twenty kinds* or modifications of spiritually originated phenomena. It is derived from two Greek words τηλε, *at a distance*, and γραφω, *to write;* but it is here used to embrace every description of manifestations which resemble the following illustrations:—

"It was in the same year (1761), that Louisa Ulrica, a sister of Frederick the Great of Prussia, and married to Adolphus Frederick, King of Sweden, received a letter from the Duchess of Brunswick, in which she mentioned that she had read, in the *Gottingen Gazette*, an account of a man at Stockholm, who pretended to speak with the dead, and she wondered that the Queen, in her correspondence, had not alluded to the subject. The Queen had no doubt heard of the Marteville affair, and this, coupled with her sister's desires, made her wish to satisfy herself by an interview with Swedenborg. Captain de Stahlhammer, out of many authorities, is the one whose narrative we select, of what passed at that interview.

"'A short time,' says Stahlhammer, 'after the death of the Prince of Prussia, Swedenborg came to court (being summoned thither by the Senator, Count Scheffer). As soon as he was perceived by the Queen, she said to him, "Well, Mr. Assessor, have you seen my brother?" Swedenborg answered, "No;" whereupon she replied, "If you should see him, remember me to him." In saying this, she did but jest, and had no thought of asking him any information about her brother. Eight days afterward, and not four-and-twenty hours, nor yet at a particular audience, Swedenborg came again to court, but so early that the Queen had not left her apartment, called the

white-room, where she was conversing with her maids of honor and other ladies of the court. Swedenborg did not wait for the Queen's coming out, but entered directly into her apartment, and whispered in her ear. The Queen, struck with astonishment, was taken ill, and did not recover herself for some time. After she was come to herself, she said to those about her, "*There is only God and my brother who can know what he has just told me.*" She owned that he had spoken of her last correspondence with the Prince, the subject of which was known to themselves alone.'"*

SPIRITUAL TELEGRAPHY.

Upon the authority of Dr. H. Slade, of Jackson, Michigan, the *Present Age* states the following: "A lady in attendance at the National Convention recently held at Rochester, sent a spirit messenger to Dr. Slade's mother, desiring her to be at home on a certain hour on a certain day, for she (the lady at Rochester) should arrive at Jackson (250 miles from Rochester) by cars at that hour, and desired very much to see her.

Mrs. Slade received the intelligence mentally, while at Wayne, some sixty miles or more from Jackson. She went home by the first train, and informed her son—the doctor—that she had been telegraphed mentally, by the lady above alluded to—giving him her name—that she would arrive by a certain train and they should see her.

* This instance of telegraphic mediumship is one of many, similar, related of Swedenborg. See Wilkinson's *Candid Biography of the Swedish Seer and the Self-subordinating Philosopher*

On arrival of the train at Jackson, the lady took a hack and drove to Mrs. Slade's door, and not being fully assured that Mrs. Slade had received her dispatch, she sent up her card inquiring if Mr. S. was at home. She was answered in the affirmative, and informed that Mrs. Slade was expecting her.

Now this fact is conclusive as to the result. It only remains to ascertain the process by which it was effected, and an understanding of the laws through which it was accomplished, to render spiritual telegraphy practical in the affairs of life.

The telegrapher says she sent a spirit messenger. Mrs. Slade says she received the communication mentally, but so distinctly that she put confidence in it and hastened home to meet Mrs. ——, as she did, at the hour appointed; having previously informed her son that such an interview would take place.

All the parties concerned will vouch for the truth of the above statement.

Telegraphic communications from the spiritual world most always pass in history for remarkable "coincidences" or "presentiments." To show the reader the absurdity of such a solution, the following cases are added :—

"A circumstance is related by Stilling, of Professor Bohm, teacher of mathematics, at Marburg; who, being one evening in company, was suddenly seized with a conviction that he ought to go home. As, however, he was very comfortably taking tea, and had nothing to do at home, he resisted the admonition; but it returned with such force that at length he was obliged to yield. On reaching his house, he found

every thing as he had left it; but he now felt himself urged to remove his bed from the corner in which it stood to another; but, as it had always stood there, he resisted this impulsion also. However, the resistance was vain; absurd as it seemed, he felt that he must do it; so he summoned the maid, and, with her aid, drew the bed to the other side of the room; after which he felt quite at ease, and returned to spend the rest of the evening with his friends. At ten o'clock the party broke up, and he retired home, and went to bed and to sleep. In the middle of the night he was awakened by a loud crash, and on looking out he saw that a large beam had fallen, bringing part of the ceiling with it, and was lying exactly on the spot his bed had occupied.

"One of the most remarkable cases of presentiment I know, is that which occurred, not very long since, on board one of her Majesty's ships, when lying off Portsmouth. The officers being one day at the mess-table, a young Lieutenant P. suddenly laid down his knife and fork, pushed away his plate, and turned extremely pale. He then rose from the table, covering his face with his hands, and retired from the room. The president of the mess, supposing him to be ill, sent one of the young men to inquire what was the matter. At first Mr. P. was unwilling to speak; but on being pressed, he confessed that he had been seized by a sudden and irresistible impression that a brother he had, then in India, was dead. 'He died,' said he, 'on the 12th of August, at six o'clock; I am perfectly certain of it.' No arguments could overthrow this conviction, which, in due course of post, was verified to the letter. The young man had died at Cawnpore, at the precise period mentioned."

Another illustration of telegraphic mediumship is furnished by Emile Deschamps, of Brussels, in the columns of "*Le Monde Musicale.*" The account reads as follows:—

In the month of February, 1846, I traveled in France. I arrived in a rich and great city; and I took a walk in front of the beautiful shops which abound in it. The rain began to fall; I entered an elegant gallery. All at once I stood motionless; I could not withdraw my eyes from the figure of a lovely young woman who was was all alone behind an array of articles of ornament for sale. This young woman was very handsome; but it was not at all her beauty which enchained me. I know not what mysterious interest, what inexplicable bond held and mastered my whole being. It was a sympathy subtle and profound, free from any sensual alloy, but of irresistible force, as the unknown is in all things. I was pushed forward into the shop by a supernatural power. I purchased several little things, and as I paid for them, said, "Thank you, Mademoiselle Sara." The young girl looked at me with an air of surprise. "It astonishes you," I continued, "that a stranger knows your name, and one of your baptismal names; but, if you will think for a moment of all your names, I will repeat them all to you. Do you think of them?" "Yes, Monsieur," she replied, half smiling and half trembling. "Very well," I added, looking fixedly in her face, "you are called Sara Adèle Benjamine N——." "It is true," she replied; and after some minutes of surprise she began all at once to laugh; and I saw that she thought that I had obtained this information in the neighborhood, in order to amuse myself with

it. But I knew very well that I had not till this moment known a word of it, and I was terrified at my own instantaneous divination.

The next and the next day I hastened to the handsome shop; my divination was renewed at every instant. I begged of Sara to think of something without letting me know what it was; and immediately I read on her countenance her thought not yet expressed. I requested her to write with a pencil some words which she should keep carefully concealed from me, and after having looked at her for a minute, I on my part, wrote down the same words in the same order. I had her thoughts as in an open book, but she could not in the slightest degree read mine; such was my superiority; but at the same time she imposed on me her ideas and her emotions. Let her think seriously on any subject, or let her repeat in her own mind the words of any writing, and instantly I was aware of the whole. The mystery lay betwixt her brain and mine, not betwixt my faculties of intuition and things material. Whatever it might be, there existed a *rapport* between us as intimate as it was pure.

One night I heard in my ear a loud voice crying to me, "Sara is very ill, very ill!" I hastened to her; a medical man was watching over her and expecting a crisis. That evening Sara had entered her lodgings in a burning fever; she continued in delirium all night; the doctor took me aside, and told me that he feared the worst result. From that apartment I saw the countenance of Sara clearly, and my intuition rising above my distress, I said in a low voice, "Doctor, do you know with what images her fevered sleep is occupied? She believes

that she is at this moment at the grand opera at Paris, where she indeed has never been, and a *danseuse* gathers amongst other buds, some hemlock, and throwing it to her, cries, "That is for you."

The physician thought I was delirious too; but some minutes afterwards the patient awoke heavily, and her first words were, "Oh! how beautiful is the opera! but why did that handsome girl throw to me that hemlock?" The doctor was stupefied with astonishment. A medicine containing hemlock was administered, and in some days Sara was well.

This class of media may be employed, by judicious persons, for terrestrial purposes, and without doing any injury to the mind; but the object must, in every instance, be to do mankind some substantial good.

XXII. THE SPEAKING MEDIUM.

Concerning this medium much might be written. The instances, however, of *perfect* declamatory manifestation, are still too rare to admit of a specific classification. Several individuals have been developed to this plane of usefulness, but the most of them have passed through the *pulsatory*, *sympathetic*, and *duo-dynamic* phases. This angular journey is to be studiously avoided, because, when the medium ascends to the *speaking* plane of spiritualization, he is too likely to convey with him the puerilities and impure characterizations of the preceding conditions. If so, he is more than usually disposed, without designing to do so, to modify, and commingle his *own* individual impressions or cogitations with his spiritually-instigated utterances.

The true object of spiritual intercourse is the progressive spiritualization and religious harmonization of the different nations composing the terrestrial family of Man. The Manifestations are not the *end* of reform; they simply *point* to the great and glorious destinies in store for mankind—socially, intellectually, spiritually. If an audience is thrilled and charmed with the eloquence of "speaking media," the manifestations should not be regarded as a *finality*, but as the promise of a perpetual fact. Modern inspiration is adapted to modern necessities and to existing religious circumstances; it is not designed to amuse the idle, neither to gratify the lovers of the marvelous and supernatural. Speaking media should be welcomed as the evangelists of a good and glorious dispensation.

In the development of speaking media, the circle, in which the process is going on, should not divert the promising person from *the straight line of spirit-culture*. The best speaking medium is one who has glided, with his entire character and aspirations, without any deviation from the rudimental state of the rectilinear plane of growth, to the complete individualization of his faculties; thus becoming an orator and advocate of reformatory Principles. It is not, however, an unfavorable passage for a person to pass from the normal condition to a medium for the *motive* developments, then to the *gesturing* phenomena, then rapidly to the *impersonating* manifestations, thence to the *missionary*, through the *telegraphic* phase, to the full development of the *orator*. This transition is a correct development. But should the individual manifest an organic disposition toward other ultimates or points of development,

then let him make straight to that *result*, whatever it may be, and perfect his individuality in it. Let no one suppose himself capable of being correctly and profitably more than *one type* of medium. Some persons can make only a good *outward* medium; others, an *inward*; others, an *onward*; others, an *upward*. But let every one become what he is constitutionally capable of being —a medium, at least on one of the strata already described. The age demands *inspired* men and women! Speaking media, taught only by the Spirit of Truth; such are everywhere needed. Let every one, who can, become a teacher of the world—strive for development and inspiration.

XXIII. THE CLAIRVOYANT MEDIUM.

The tyrannical despotism of public opinion, like all monarchical governments, is fast wading into weakness and decay. The hundreds, yea *thousands*, of such illustrations as the following can have no other effect than that of conveying the true idea of Spiritual Intercourse:

"Scottish legends abound with instances of second sight, often-times supported by a formidable array of evidence. But I have met with only one person who was the subject of such a story. She was a woman of plain, practical sense, very unimaginative, intelligent, extremely well informed, and as truthful as the sun. I tell the story as she told it to me. One of her relatives was seized with a rapid consumption. He had for some weeks been perfectly resigned to die; but one morning when she called on him, she found his eyes brilliant,

his cheeks flushed with an unnatural bloom, and his mind full of belief that he should recover health. He talked eagerly of voyages he would take, and of the renovating influence of warmer climes. She listened to him with sadness; for she was well acquainted with his treacherous disease, and in all these things, she saw symptoms of approaching death. She said this to her mother and sisters when she returned home. It was at that home, away from her invalid relative, in the afternoon of the same day, as she sat sewing in the usual family circle, that she accidentally looked up—and gave a sudden start, which immediately attracted attention and inquiry. She replied—'Don't you see cousin?' They thought she had been dreaming; but she said, 'I am not certainly asleep. It is strange you do not see him; he is there!' The next thought was, that she was seized with sudden insanity; but she assured them she was never more rational in her life—that she could not account for the circumstance any more than they could; but her cousin was certainly there, and looking at her with a very pleasant countenance. Her mother tried to turn it off as a delusion; but, nevertheless, she was so much impressed by it, that she looked at her watch, and immediately sent to inquire how the invalid did. The messenger returned with the news that he was dead, and had died at that moment!

"My friend told me (continues the narrator), that at first, she only saw the bust; but gradually the whole form became visible, as if some imperceptible cloud, or veil, had slowly rolled away. The invisible veil again arose, and then that vanished. She said the vision did not terrify her at the time; it simply perplexed her, as

a thing incomprehensible. Why she saw it, she could explain no better, than why her mother and sisters did not see it. She simply told it to me just as it appeared to her, as distinct and real as any other individual in the room."*

The clairvoyant medium is one who—differing from the natural, organic, independent clear seer—obtains distinct perceptions of spiritual things and personages, but not always associated with wisdom or comprehension. The spiritual clairvoyant, as in the instance above related, has occasional lucid moments when the mind is capable of seeing far away and clearly. While the natural *clear seer* depends primarily for his lucidity upon the magnetic process of some terrestrial person.†

Individualized vision and special lucidity of mind are, as I think, without a single exception, produced directly or indirectly by super-mundane influences. There is nothing in cerebro-dynamics or natural laws capable of achieving such a development.

The "superior condition," as I am invariably impressed to term it, in contra-distinction to one's common or ordinary condition, is quite a different state—being more permanent, and not altogether dependent, as the other state is, upon the Spirit-Land for revelations of truths or perceptions of great thoughts. Individuality of character is not a condition of that clairvoyance which is spiritually induced.

The clairvoyant medium may be hallucinated and completely deceived, by the insinuating presence of

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* An extract taken from Mrs. L. M. Child's "*Letters from New York.*"

† See *Great Harmonia*, vol. III., pages 290, 291 292, *et seq.*

some psychological influence, and he will fail utterly either to perceive or understand the nature and signification of the vision presented by a spirit-power. Yet the "circle for spirit culture" can advance such a medium rapidly toward a "superior condition" of mind at which point the manifestations will be not only very convincing, but of the highest service to bedarkened intellects.

A VISION OF THE WORLD OF SPIRITS EIGHTEEN CENTURIES AGO.—The following remarkable and instructive vision of the spirit-world is narrated by Plutarch. It is a bit of "the wisdom of the ancients," which may carry with it a lesson even to modern Christians:—

"Thespesios of Soli lived, at first, very prodigally and profligately; but afterward, when he had spent all his property, necessity induced him to have recourse to the basest methods for a subsistence. There was nothing, however vile, which he abstained from, if it only brought him in money; and thus he again amassed a considerable sum, but fell at the same time into the worst repute for his villainy. That which contributed the most to this, was a prediction of the god Amphilochus: for having applied to this deity to know whether he would spend the rest of his life in a better manner, he received for answer, 'that he would never mend till he died.' And so it really happened, in a certain sense; for not long afterward, he fell down from an eminence upon his neck, and though he received no wound, yet he died in consequence of the fall. But three days afterward, when he was about to be interred, he received strength, and came to himself. A wonderful change now took place in his con-

duct, for the Cilicians know no one who at that time was more conscientious in business, devout toward God, terrible to his foes, or faithful to his friends: so that those who associated with him, wished to learn the cause of this change; justly supposing that such an alteration of conduct, from the greatest baseness to sentiments so noble, could not have come of itself. And so it really was, as he himself related to Protogenus, and other judicious friends.

"When his rational soul left the body, he felt like a pilot hurled out of his vessel into the depths of the sea. He then raised himself up, and his whole being seemed on a sudden to breathe, and to look about it on every side, as if the soul had been all eye. He saw nothing of the previous objects; but beheld the enormous stars at an immense distance from each other, endowed with admirable radiance, and uttering wonderful sounds; whilst his soul glided gently and easily along, borne by a stream of light, in every direction. In his narrative he passed over what he saw besides, and merely said that he perceived the souls of those who were just departed, rising up from the earth: they formed a luminous kind of bubble, and when this burst the soul placidly came forth, glorious, and in human form. The souls, however, had not all the same motion: some soared upward with wonderful ease, and instantaneously ascended to the heights above: others whirled about like spindles; sometimes rising upward, and sometimes sinking downward, having a mixed and disturbed motion. He was unacquainted with the most of them, but recognized two or three of his relatives. He drew near to them, and

wished to speak with them, but they did not hear him, for they were not wholly themselves, but in a state of insensibility, and avoiding every touch: they turned round, first alone in a circle, then as they met with others in a similar condition, they moved about with them in all directions, emitting indistinct tones like rejoicing mixed with lamentation. Others, again, appeared in the heights above, shining brilliantly, and affectionately uniting with each other, but fleeing the restless souls above described. In this place he also saw the soul of another of his relatives, but not very perceptibly, for it had died whilst a child. The latter, however, approaching him, said, 'Welcome, Thespesios!' On his answering that his name was not Thespesios, but Aridaios, it replied, 'It is true, thou didst formerly bear that name, but henceforth thou art called Thespesios. Thou art, however, not yet dead, but by a particular providence of the gods, art come hither in thy rational spirit; but thou hast left the other soul behind, as an anchor, in the body. At present, and in future, be it a sign by which thou mayest distinguish thyself from those that are really dead, that the souls of the deceased no longer cast a shadow and are able to look steadfastly at the light above, without being dazzled.' On this, the soul in question conducted Thespesios through all parts of the other world, and explained to him the mysterious dealings and government of Divine Justice; why many are punished in this life whilst others are not; and showed him also every species of punishment to which the wicked are subject hereafter. He viewed every thing with holy awe; and after having beheld all this as a spectator, he was at length

seized with dreadful horror, when on the point of departing: for a female form of wondrous size and appearance laid hold of him just as he was going to hasten away, and said, 'Come hither, in order that thou mayest the better remember every thing!' And with that she drew forth a burning rod, such as the painters use, when another hindered her, and delivered him; whilst he, as if suddenly impelled forward by a violent gale of wind, sunk back at once into his body, and came to life again at the place of interment."



CLAIRVOYANCE AND SPIRIT IMPRESSION

Without personal experience, how can a person form a definite conception of clairvoyance or impression? It is the sheerest folly for a man, destitute of interior physical information, to attempt to explain every thing spiritual by laws purely mundane! The Pope, without astronomical knowledge in his mind, was just the man

to pronounce that science a deception. And lesser popes—the Protestant clergy—without any spiritual illumination, are just the men to denounce the new developments. Perhaps the reader, being also without experience, but willing to learn, may obtain a distinct idea from the preceding illustration.

The above engraving gives, as well as an external symbol can be made to do, a perfect representation of the philosophy of spiritual intercourse through clairvoyance, and also by impression. The cities may be considered thousands of miles apart—say one, the city of London, across the Atlantic, the other, New York city. Suppose a *clairvoyant* in New York desires to *see* a person in London. In this case, the spiritually-awakened perception darts in a straight line through all *intervening* substances to the specified locality—as indicated by the horizontal line passing from one city to the other through the various hills and mountains—no magnetic current can possibly be more rectilinear or penetrative. It should be remarked that the fine, all-pervading magnetism or electric aroma, in which *Nature* is eternally bathed, is the medium of sight to the clairvoyant vision—as sunlight is to the eye of flesh. But the horizontal line is designed to represent simply the *direct* penetrations of the vision of the clear seer.

Again, suppose a mother, residing in New York, prays for news from her son, living in the city of London. He is very sick. She is anxious to learn of his actual situation. It will take ten or twenty days to get a letter. She must know now. But how? She is no clairvoyant, but she is a medium for impression. What

is to be done? The clairvoyant vision proceeds from the base of the forehead toward the object at which it is directed, making the scene as plain as any thing can be, to the physical eye; but she is only a medium for impression. What does this mean? That is, the organs, situated on the upper part of the head, are only accessible to spiritual influence. Very well. The mother has guardian spirits in the Spirit-Land—so, also, has her son. They perceive and understand the mother's anxiety, and the son's condition. Therefore, they draw nigh to the atmosphere surrounding our globe. Like the earth's inhabitants, her and his guardians form a circle of sympathy. He is lying prostrate on a bed of sickness, in London, on the right. She is trying to obtain some sleep, in New York, on the left, of the picture. It is night. Now, the supermundane circle establish lines of sympathy between the mother and the son, as indicated by the pyramidal currents connecting the two cities. Thus, the actual condition of the son is daguerreotyped upon the mother's brain—telegraphed, so to speak, or *impressed*, as perfectly as any object can be painted on the physical organ of sight. This case I relate from life. But this law of spiritual communication, above illustrated, is applicable to thousands of dissimilar instances, and truthfully explains the principle of Spiritual Intercourse.

XXIV. THE IMPRESSIONAL MEDIUM.

The medium for *spiritual* impressions, differs essentially from that mind which gets its interior impressments from the pressure of the laws of Nature upon the

awakened sensibilities. Media, for impressions flowing from some particular terrestrial person, or proceeding from a guardian spirit in the spiritual world, are not necessarily clairvoyant, or telegraphic; though the capacity for clear and definite spiritual impressions is, usually, developed through the ascending phases of neurology, sympathy, clairlativeness,* and psychology. The word is from the Latin, *impressio*, to stamp a figure, or to make an indentation. When a spirit obtains a neurological, a sympathetic, a clairlative, and a psychological possession of a human mind, all in combination, that spirit may then *write out his own personal and localized thoughts*, through the medium, just as easily and certain as a school teacher can stand behind the pupil and dictate, word after word, and frame a letter for the home-sick juvenile to send to his distant parents -telling them "what a delightful place it is, what a kind teacher," &c.—while, if the little fellow was only in possession of perfect liberty, he would give a vastly different coloring to the picture. As an example of *perfect control*, read the following:—

"John Wilbraham, the Spirit who has dictated this [illegible], wishes to inform the reader, that the medium through which it has come is perfectly reliable, and that her mind is perfectly under our control, *and that we can give the truth without any mixture.* Therefore, we would advise you to divest your mind of all prejudice, and peruse its contents carefully, and pray earnestly to God for the enlightening influence of his

* From a recent work, entitled the "*Creation of the World—a Short Essay on the Life of Christ.*" "Dictated," it is said, "from the Seventh Sphere."

Spirit, to enable you to discern the truth, and that the truth may make you free. The medium we have employed, has been, for some time, constantly receiving visions when in the interior state, and her spirit has in some degree beheld the glories that are in the heavenly world. She has seen the glory of God in such a degree as not many mortals before have been privileged with; she has beheld bright visions from the angel world, when in her waking moments, and her spirit has conversed freely with the bright beings who have surrounded her.

"She has borne the scorn and reproach of those who style themselves Christians, with patience; and though unlearned, retired, and poor, and almost unknown in the earth, her name is registered in the mansions of glory. We have watched around her, with intense interest, ever since she began to investigate the truth, and have seen the development and progress of her mind, through all its windings, and we have ever seen one steady aim to persevere in the truth. We have stood beside her, in the silence of the closet, and have seen the tears of heartfelt sorrow, which have flowed freely, because other hearts were cold in the cause of God. We have seen her resolutions, and sympathy for others' woes, that have had a place in her bosom, and God has heard the earnest prayer that has ascended to his throne from her sorrowful heart to him, and has answered it in such a way as will best promote his glory and the good of mankind. Therefore, in conclusion, we would advise you not to look on these pages as the evolutions of the medium's mind, but as truth, which has descended direct from heaven to earth, by spirits."

Impressional media are multiplying. The temperament of the medium has much to do in determining the strength of his communications. When the control is perfect, the medium is annihilated, so to speak, as far as individualism of character is concerned, and the impressions truly are just what the *controlling* power desires. From this source there is now flowing into the world a mass of literature—a strange combination of prose and so-called poetic verbiage—which, it seems to me, the world might easily progress without receiving. In another part of this volume, the reader will see examples of undeveloped spirits, still sectarian and in bondage to earth-life doctrines, taking advantage of the passivity of certain correspondingly organized and conditionized media; thus becoming authors, and publishing to the world, with an authoritative emphasis predicated wholly upon the human ignorance of the condition of those who live in the other world—upon the supposed great wisdom and intelligence of spirits—publishing, thus, a species of literature absolutely no better than the majority of sermons and religious tracts which are constantly showered upon North American communities. And yet we welcome it! It is all *liberalizing*, generalizing, universalizing in effect; hence let us not fail to devote "impressional media" to the great ends of reform; the world needs such evangelists.

When the reader conceives of the almost endless contrariety of media, and realizes the multitudinous phenomena of various degree and import, which so many *different* channels are constantly engaged in unfolding to the world, he will have but little difficulty in reconciling to his mind the causes of the numerous contra-

dictions. Now there flows into my mind a classification of the various *causes* of the alleged spiritual incongruities; also, the number of *believers* in each theory or cause; and the mental *experience* of each believer, in consequence of his conviction. The scale is arranged on the common financial rule of one hundred—this, for the purpose of simplification.

TABLE OF EXPLANATION, IN 1853.*

CAUSES OF THE PHENOMENA.	PROPORTION OR PERCENTAGE.	NUMBER OF BELIEVERS.	EFFECT UPON THE BELIEVING MIND.
1. Voluntary Deception,	6	100,000	Impatience.
2. Neurological,	5	50,000	Sadness.
3. Vital Electricity,	10	80,000	Presumption.
4. Nervo-psychology,	15	50,000	Skepticism.
5. Cerebro-sympathy,	16	86,000	Confusion.
6. Clairvoyance,	8	20,000	Investigation.
7. Departed Spirits,	40	260,000	Elevation.

Moved by the above unpremeditated, and, therefore, *unexpected* classification, I affirm that, when the unprejudiced eye scans the whole field, occupied by these wonderful developments, the mind can not resist the

* In 1868, at the present time, as close as I can impressionally estimate the advancement of our cause in the public mind, there are, of believers in Spiritualism (*i. e.*, in the theory and reality of intercourse with spirits), in *round numbers*, in America, *four million and two* hundred and thirty thousand; of receivers of the Harmonial Philosophy, there are, perhaps, two hundred thousand; the reality of human magnetism and the general claims of clairvoyance are almost universally admitted; while in the long-venerated doctrines of old theology, there is an almost universal decadence; and the liberalization of the human mind in all reform directions is without a parallel in the world's history.

conclusion that full forty per cent. of all and every description of the manifestations *are truly spiritually originated;* that about thirty per cent. is epidemical psychology; about twenty-five per cent. sympathy and misapprehension; and the remainder, five per cent., is simple deception or voluntary imitation, by persons fond of attention and approbation.

From the foregoing scale we learn the relative position and proportion of the *causes* of modern mysteries. But I am interiorly assured that this percentage will be, ere long, reversed; that is, *sixty spiritual* causes to *forty material* causes of the manifestations. The Table indicates the number of minds, in this world, interested in the new developments, to be, in the aggregate calculation, *six hundred and forty-six thousand* –two hundred and sixty thousand of which immense multitude already accept the spiritual side of the question; these receive the truth of *intercourse* between terrestrial and celestial spheres.

Here, too, we have the curious explanation of the diversity of feelings and prejudices which the same phenomena, or the public reports of them, create in different mental organizations. It seems that about one hundred thousand persons have concluded that all psychological wonders, ancient and modern, are simply "Voluntary Deception," on the part of certain individuals, and, when they think of these, that number of minds is moved with *impatience;* the disciples of the theory of "Neurologic" or hysteric causes, being fifty thousand, are *saddened;* the receivers of the "Vital Electricity" doctrine, eighty thousand, are *presumptuous* and egotistic; the "Nervo-psychologic" party, or

imaginationists, fifty thousand, are distressed with vagaries and *skepticism;* the disciples of "Cerebro-sympathy," or epidemic diseases of the mind, possessing the power to propagate themselves, eighty-six thousand, are troubled with beclouded ideas of man's mental nature—are in *confusion;* the receivers of the "Clairvoyant" theory of the wonders, twenty thousand, are moved toward *investigation;* and the true believers in the doctrine of "Departed Spirits" communicating, two hundred and sixty thousand, are advanced toward mental ELEVATION.

Let the reader now imagine himself seated, with others, in a "circle" for physical evidences. He has investigated neither the laws of matter nor the ways of mind, to any extent. Electricity and the mechanical sciences have occupied but little space in the chambers of his intellect. He may be a merchant, or a professional character, with seldom opportunities to tread the path of science, and yet he is now professedly examining, and endeavoring to satisfy his thoughts upon, one of the profoundest subjects that ever engaged the attention of the human mind.

The circle has been in session, already, nearly an hour, and several manifestations occur—such as moving, vibrations, rapping with the medium's hand, irregular and convulsive starts, &c.—with satisfying indications of spiritual presence.

This time, all is marvelously astounding and convincing.

Again and again you meet with the "circle," and it would seem impossible to add any thing to, or take any thing from, your faith n spiritual intercourse. But as

the members are changing places, as new individuals are admitted and former members are yielding their seats to them, you begin to feel particularly critical, and very desirous of obtaining "evidences" to report publicly for the satisfaction of others.

You seek for a "test;" on the morrow it is a mistake!

You obtain another and another, but the "contradictions" are very numerous! You wonder "what can be the cause of them?"

Some one suggests, "evil spirits."

Nay; *first* be rational. Upon no other foundation can spirituality for one moment stand the test of scientific investigation. Consequently, reader, dispassionately run your eye over the foregoing Table of Explanation, and then, just as a *truly* scientific mind must of necessity do, calculate the possibilities, the probabilities and the certainties of the simple or combined operation of the various causes of the manifestations. Do this without a prior theory of interpretation; else, your inferences will be prejudiced, and your conclusions warped by your prepossessions.

If I can tabularize the causes or theories, so as to furnish your mind with *data*, then I am not giving you a theory of explanation, but, simply, certain starting *points* from which your own thoughts may irradiate and arrive at conclusions independently.

Now, on the above suppositions, how does the case really stand? You perceive that there stand in[illegible]bly before you, in the scale, SIXTY *material, against* FORTY *spiritual, causes of the phenomena!* If the members or media are but *partially* developed, then the probabili-

ties are, that one or more of the *material*, in unfavorable combination with the *spiritual*, *causes*, enter into the explanation of the effects and contradictions. If the reputed media of your circle are not *spiritual* channels at all, being only *subjects* for the manifestation of clairvoyance, or vital electricity, or nervo-psychology, or cerebro sympathy—as a limited number of the supposed media are—then the phenomena of *your* "circle" may have nothing of the *seventh* cause in it. And your "mistakes" and "contradictions" receive, therefore, a rational explanation. One or all of *the six* causes may be exclusively operative; or the reverse may be true in other circles, *i. e.*, THE SEVENTH CAUSE ONLY! So, reader, you are compelled to be thorough in your investigation.

SCIENTIFIC PRIDE ARRAYED AGAINST SPIRITUAL FACTS.

In the early part of the year 1868, now just closing, an important controversy was developed in England, concerning the claims of Spiritualism. According to the *Spiritual Magazine*, a lengthy correspondence has taken place in the *Pall Mall Gazette*. The editor says that it was opened by Professor Tyndall, in a letter, from which he wished the public to infer that Mr. Home naturally shrunk from investigation by Mr. Faraday and all the clever Fellows of the Royal Society. Professor Tyndall jauntily speaks of his wish to meet the spirits, and says they have already given him "a name in heaven." If that be so, we should like to know what the name is, and whether it be any thing like the one he has earned for himself on earth,

with reference to Spiritualism, of "the incautious professor."

LETTER FROM PROFESSOR TYNDALL.

To the Editor of the *Pall Mall Gazette:* Sir,—A few years ago Mr. Faraday received various pressing communications from a gentleman who had been deeply impressed with the performances of Mr. Home, and who was exceedingly anxious that our great experimenter should analyze them. The invitation to do so amounted almost to entreaty, and at length Faraday expressed to me his willingness to gratify his correspondent if I would accompany him. I gladly agreed to this, for I had long wished to make the acquaintance of the spirits, and had tried to do so in Germany, France, and England. The invitation was accordingly accepted, Faraday claiming only the right to test the "manifestations" by his own methods, and expressing his determination to publish, in such form as he might deem fit, the result of his examination of Mr. Home.

The proposed investigation never took place.

Since that time it has been my fortune to meet the spirits under a variety of circumstances. They have kindly dubbed me "medium," and given me "a name in heaven." Still, notwithstanding their civility, I can not say that their acquaintance has been edifying to me. JOHN TYNDALL.

REPLY OF MR. HOME TO PROFESSOR TYNDALL.

To the Editor of the *Pall Mall Gazette:* Sir,—If Professor Tyndall will kindly refer to the correspond-

ence that passed between Professor Faraday and the gentleman he alludes to in his letter, he will ascertain that Professor Faraday's last letter was to this effect, that his time was so valuable that he could not attend a *séance* unless he could have a programme of what would take place. As my "performances" are beyond my own control, this gentleman had the good sense, without even consulting me, to decline. My wife was at the time very ill, and we were lodging with a friend who kept a diary, and this fact was noted in her diary. For my own part, I never saw one of the letters. It would have given me pleasure to meet Professor Faraday. In 1855, he refused to meet me, alleging that his religious scruples prevented his so doing. Professor Faraday would have been quite at liberty "to publish in such form as he might deem fit," the result of his investigation. It will give me the same pleasure to meet Professor Tyndall and any two gentlemen he shall designate. On my side I will have, at least, two gentlemen whose names and position place them above the suspicion of aiding or abetting a fraud. I will meet Professor Tyndall and these gentlemen when and where they please, and under such circumstances as they may decide on. I must only crave their patience if nothing should occur at the first or even the second *séance*. A patient and candid investigation is all I ask. Having been much harassed, and not being in good health, I would postpone this meeting till some time in June.

I am, sir, yours obediently,

D. D. HOME.

COX'S HOTEL, JERMYN STREET, *May* 5, 1868.

TO THE LAW AND TO THE TESTIMONY.

Mr. W. M. Wilkinson, a distinguished Spiritualist in England, referring to the correspondence says:—Of his own free will, and unsolicited by me, Sir Emerson Tennent (whose correspondence with Faraday arose, not out of his conversion to Spiritualism, but from the desire to see a single experiment, which perplexed him, properly examined) has placed Faraday's letter, accompanied by the following explanatory note, in my hands:—

66 WARWICK SQUARE, PIMLICO, *May* 7, 1868.

MY DEAR SIR,—Having seen in the *Pall Mall Gazette* the allusion made by you to the willingness of Professor Faraday to investigate personally the phenomena reported to him to have occurred in the presence of Mr. Home during the spiritual *séances*, I inclose you the letter which I received from Faraday, indicating the conditions under which he would be prepared to conduct the inquiry.

On communicating them to the gentleman with whom I corresponded on the subject (an eminent Spiritualist, and a friend of Mr. Home, but who is since dead), I received from him a letter, dated June 17, 1861, declining the conditions, and the matter fell to the ground.

Faithfully yours,
J. EMERSON TENNENT.

PROFESSOR FARADAY'S ORIGINAL LETTER, STATING CONDITIONS.

FOLKSTONE, *June* 14, 1861.

MY DEAR SIR EMERSON,—I can not help feeling that

you are indiscreet in your desire to bring me into contact with the occult phenomena, which, it is said, are made manifest in Mr. Home's presence. I have investigated such in former times, during some years, and as much as I thought consistent with the self-respect that an experienced philosopher owes to himself. It would be a condescension on my part to pay any more attention to them now; and I can only do so under the persuasion that all concerned wish to have the phenomena unraveled and understood, and will do all they can to aid in such a result. To settle whether I can go or not, I wish to put to you the following points:—

1. Who wishes me to go?—to whose house?—for what purpose?

2. Does Mr. Home wish me to go?

3. Is he willing to investigate as a philosopher, and, as such, to have no concealments, no darkness, to be open in communication, and to aid inquiry all that he can?

4. Does he make himself responsible for the effects, and identity himself more or less with their cause?

5. Would he be glad if their delusive character were established and exposed, and would he gladly help to expose it, or would he be annoyed and personally offended?

6. Does he consider the effects natural or supernatural? If natural, what are the laws which govern them? or does he think they are not subject to laws? If supernatural, does he suppose them to be miracles, or the work of spirits? If the work of spirits, would an insult to the spirits be considered as an insult to himself?

7. If the effects are miracles, or the work of spirits, does he admit the utterly contemptible character, both of them and their results, up to the present time, in respect either of yielding information or instruction, or supplying any force or action of the least value to mankind?

8. If they be natural effects without natural law, can they be of any use or value to mankind?

9. If they be the glimpses of natural action not yet reduced to law, ought it not to be the duty of every one who has the least influence in such actions personally to develop them, and aid others in their development by the utmost openness and assistance, and by the application of every critical method, either mental or experimental, which the mind of man can devise?

I do not wish to give offense to any one, or to meddle with this subject again. I lost much time about it formerly, in hopes of developing some new force or power, but found nothing worthy of attention. I can only look at it now as a natural philosopher; and, because of the respect due to myself, will not enter upon any further attention or investigation, unless those who profess to have a hold upon the effects agree to aid to the uttermost. To this purpose they must consent (and desire) to be as critical upon the matter, and full of test investigation in regard to the subject, as any natural philosopher is in respect of the germs of his discoveries. How could electricity, that universal spirit of matter, ever have been developed in its relations to chemical action, to magnetic action, to its application in the explosion of mines, the weaving of silk, the extension of printing, the electro telegraph,

the illumination of light-houses, &c., except by rigid investigation, grounded on the strictest critical reasoning and the most exact and open experiment? and if these so-called occult manifestations are not utterly worthless, they must and will pass through a like ordeal.

As I do not want to debate this matter with those who have already made up their minds in a direction contrary to my own, but (if I see sufficient reason) only to work it out with such a desire to find incontrovertible proofs independent of opinion or assertion, so I wish you would show this letter to Mr. Home, and those who want me to meet him and them on his ground; after which you will know whether you should persevere in asking me. You will understand that I decline to meet any whose minds are not at liberty to investigate according to the general principles I have here expressed.

Further, I claim the right of publishing the whole or any part of this letter, or any future written communication that may arise out of it, in any manner that I may think fit.

Ever, my dear Sir Emerson,

Your very faithful servant,

M. FARADAY.

You will see that I consent to all this with much reserve, and only for your sake.—M. F.

This is the letter which Mr. Wilkinson, and such as he, pronounce "foolish." This is the fashion in which Faraday "refuses" to meet Mr. Home.

Leaving these facts to settle in the public mind, and more especially in the legal mind,

I have the honor to subscribe myself,

Your obedient servant,

JOHN TYNDALL.

ATHENÆUM CLUB, *May* 8, 1868.

P. S.—I hold myself in readiness to witness and investigate, *in the spirit of the foregoing letter*, such phenomena as Mr. Home may wish to reveal to me during the month of June.

Professor de Morgan (says the editor of the *Spiritual Magazine*) gives the new reading of the letters F.R.S., *Falsæ Rationis Sacerdos.* One "great use to mankind" of spirit-manifestations would be to teach the Royal Society that it does not know every thing. Another important "use to mankind," is the satisfaction to the mind in not having to believe that so many of the greatest and best of men, have been either subject to the grossest delusions, or are quite unworthy of credit. What would the Royal Society say to Socrates, if he were to read a paper before that learned body describing his inward monitor, and the spirit-manifestations which occurred to him? and would a corroborative address from Plato, save the pair from being ridiculed as a couple of simpletons, though in the opinion of many, Socrates would more than compare with Tyndall, and Plato than Palgrave? One can not help being struck with the difference in treatment which the professors expect for themselves, compared with that which they award to Mr. Home, or to any one who has had the for-

tune to be convinced of these facts. One must not, in criticising Professor Faraday's letter, say or suggest that it is any thing but an expression of the very best and wisest and fairest way of dealing with the subject; nor that even his insisting on Mr. Home swallowing his whole insolent programme was a foolish thing on his part; but it is quite allowable for Mr. Faraday to imply that Mr. Home is a rogue, and that he had better quietly admit it at once, and for Mr. Tyndall to adopt Faraday's programme, and to praise his master for the moderation of his language. Really, after Mr. Tyndall asking him in the spirit of Faraday's letter to "admit the utterly contemptible character of the manifestations and of their results," can he reasonably complain if, now that he is caught in the flagrant offense of prejudging without inquiry, he should be told of it in strong language, such as he applies to Mr. Home? The moderation is not always to be applied to one side, and that the side of the people who decide without inquiry that facts known to millions are gross deception, and a disgrace to the civilization of the age. It must have been most galling to Professor Tyndall to find that he is shown up by a poor, despised medium, the first time he ventures into print, and that even his friends of the Athenæum throw it in his teeth, and that all the Club are laughing at him. Mr. Home well exposed the Professor in the following letter :—

MR. HOME'S REPLY TO PROFESSOR TYNDALL.

To the Editor of the *Pall Mall Gazette:* Sir,—I am very glad that Professor Tyndall has been so for-

tunate as to obtain the letter of the late Professor Faraday to Sir Emerson Tennent. It is the first time I have seen it, and all I knew of it was from the information of the late Mr. Robert Bell, who had arranged with Sir Emerson Tennent for a *séance*. The time was fixed, and Mr. Faraday was expected, when Mr. Bell informed me that Mr. Faraday refused to come without having a programme. It was, therefore, not I who "declined the combat," for I had nothing to do with it.

Mrs. Crawford Parks, at whose house, 7 Cornwall Terrace, Regent's Park, I was at the time lodging with my family, was likewise informed to the same effect by Mr. Bell, and made an entry at the time in her diary. "A scientific gentleman who had written to disprove spiritual manifestations was to have joined the party; however, he requested to have a programme, which he said was due to him and to his position. It being impossible to give a programme, he declined to join the *séance*."

But now that we have the letter itself (which I observe makes no condition that Professor Tyndall should be of the party, and I never heard that he was to have been present), it appears that the programme, or previous writing, was to have been of Professor Faraday's sole dictation, and I can quite understand that Mr. Robert Bell should have seen at once that it was useless to attempt any investigation with a person in the temper of Mr. Faraday's requirements.

Only consider that I was to sign a treaty of which the following were two of the articles:—"7. If the effects are miracles, or the work of spirits, does he ad-

mit the utterly contemptible character both of them and their results up to the present time, in respect either of yielding information or instruction, or supplying any force or action of the least value to mankind?

"8. If they be natural effects without natural law, can they be of any use or value to mankind?"

I would ask if this is the tone of a humble student and inquirer, prepared to analyze and ascertain facts, or whether it be not the sign of a mind far gone in prejudging the question at issue.

When these matters first engaged public attention, Professor Faraday had unfortunately publicly decided that they were due to involuntary muscular action; and as time went on, every development of them which proved the incorrectness of his explanation was received almost as a personal affront by him. This accounts, I believe, for the sub-acid tone of the whole treaty which he wished to impose on me through Mr. Bell, and which induced Mr. Bell to think that Professor Faraday was not likely to be a successful wooer of inquiry.

I am sure that neither Mr. Faraday nor Mr. Tyndall have acquired their high reputation by investigating nature in any such spirit, for even hydrogen, or any long-suffering gas, or even the spectrum analysis, would have felt insulted by being submitted to such conditions as those sought to be imposed on me as a preliminary to inquiry.

Mr. Tyndall says that he is ready to witness and investigate in the spirit of Mr. Faraday's letter. From the attitude he takes up, I fully believe it, and as such spirit is not that of logic, nor according to the true sci-

entific method, I will wait until he can approach the subject in a more humble frame of mind.

I firmly believe that both "English law and English common sense" will be able to take care of themselves without Mr. Tyndall's assistance.

Your obedient servant,

D. D. HOME.

COX'S HOTEL, JERMYN STREET, *May* 9, 1868

Professor Tyndall had, through a mutual friend, incontinently asked one of the men with scientific appendages to their names, to give him *two facts* on which he relied for his consideration. Accordingly Mr. Cromwell Fleetwood Varley, who is quite competent, on the mere ground of having his eyes and ears in a healthy state, to vouch for the facts he narrates, kindly accepted Mr. Tyndall's invitation, and gave him the benefit of the following letter:—

PROFESSOR VARLEY'S SCIENTIFIC TESTS OF SPIRITUAL PHENOMENA.

FLEETWOOD HOUSE, BECKENHAM, *May* 19, 1868.

MY DEAR SIR:—In compliance with your desire, I will endeavor to describe briefly some of the "physical phenomena" I saw on two occasions, in the presence of Mr. Home, together with the precautions I adopted to guard against trickery. To facilitate the explanation, permit me to premise, that the object of the *séance* was to demonstrate to me that the physical manifestations were not the result of trickery, and that there was

some other intelligence at work besides Mr. Home and the observers. I had repeatedly heard from well-informed people of extraordinary manifestations occurring in the presence of this much-abused gentleman, and became very anxious to ascertain for myself the nature of them.

Having no introduction, I called one Tuesday morning in the spring of 1860, at his residence, 134 Sloane Street, and told him that I was Electrician of the Electric and International and the Atlantic Telegraph Companies, that I was well acquainted with electricity, magnetism, and other physical forces—that I had heard of extraordinary phenomena occurring in his presence, and was desirous of seeing them and of investigating their cause. I asked him if he would permit me to witness them. His answer was, "He would be delighted to do so." At the same time he warned me that he could not promise that any manifestations would take place, that the phenomena were of a delicate character, and that it generally required several sittings before the necessary *rapport* was established to permit of any thing decisive.

The next day I received a formal invitation for myself and Mrs. Varley for Thursday evening, between seven and eight o'clock. Mr. Home was residing in furnished apartments, and the drawing-room into which I was introduced on the Tuesday, and in which the phenomena occurred on the Thursday, was over a chemist's shop.

On each of those occasions I examined the staircase to see if the floor was of unusual thickness or not, so as to permit of the introduction of machinery, and I also

went into the shop underneath, and examined the ceiling under the drawing-room, but there was nothing unusual. The room was rather scantily furnished, there was a couch, about a dozen chairs, and nothing else capable of concealing any quantity of apparatus.

Eight of us sat down to a large, heavy, circular table. I had previously arranged with Mrs. Varley to observe very closely, to look out keenly for any thing resembling trickery, to observe the room, the furniture and those present for any thing that might appear suspicious, and if any thing unusual happened to note it carefully and fix it in her memory, so that we might collate our observations On a slip accompanying this I give you in confidence the names of those who were present, all excepting one whose name I do not recollect, and their positions around the table. Finding so many ladies I felt some disappointment, fearing it would prevent a rigid scrutiny.

The lady who sat on Mr. Home's left, *i. e.* between me and him (and whom I will call Mrs. A), and who had devoted considerable attention to the subject, entreated me, as did Mr. Home, to use my utmost endeavors to satisfy myself with regard to the phenomena, and he again urged me on no account of etiquette or otherwise to hesitate to make a complete scrutiny.

I availed myself of this. After sitting at the table for twenty minutes the first phenomenon occurred. We heard a number of sounds or raps as they are frequently termed. I examined the table underneath, while Mrs. Varley observed above. There were four full-sized gas-burners in the room burning brightly, all

hands were on the table, all feet, as previously desired by Mr. Home, were turned back under the chairs.

The following simple telegraphic alphabet was then explained to me:—

1 sound or movement, or action of any kind *No.*
3 sounds " " *Yes.*
2 sounds " " *Doubtful.*
i. e. that neither *No* nor *Yes* would answer the question.
5 sounds or movements, &c., of any kind, the *Alphabet.*

i. e. that the *alphabet* was to be run over or repeated aloud, and on the right letter being reached the fact was indicated by three sounds. In this manner words could be telegraphed easily, though slowly, by any one capable of producing the signals in question.

Mrs. A—— audibly expressed a wish that I should be touched—immediately five sounds were heard and telegraphing commenced. We were informed by this means that the communicator was afraid to approach me. I made no remark, but simply kept a sharp look-out, and endeavored to find whence the sounds proceeded. Shortly after, the table tipped up, first on one side and then on the other, remaining sometimes for many seconds in the inclined position, having described an arc of about 30 degrees. I examined under and over the table—all hands were resting gently on it, and I could see no indication whatever, of any exertion of muscular force on the part of any of us. About this time the sounds became louder, and there were two distinct kinds of raps—one being a lower, but louder note than the other. The lighter and higher

sound communicated that it had now lost its dread of me, and would move my coat. It was pulled or jerked three times—about half a second of time elapsing between each pull. As these jerks were given to my coat, low down on the right-hand side, between my chair and that of Mrs. A, the thought flashed through my mind, that this could not be accepted as evidence; but that, if my coat were pulled above the table, so that I could see it, it would be far more satisfactory. The instant this thought had passed through my mind, the flap of my coat on the right-hand side, within a foot of my face, was turned up three times. Immediately, and in order to test it carefully, I *mentally* wished the lefthand collar to be moved in a similar manner. Before the thought had been put into words in my own mind, the left-hand flap moved three times, as requested.

Very shortly afterward information was signaled that I should be touched on the knee; without moving I again inaudibly desired that my right knee should be touched three times, and instantly I felt three distinct pressures. I mentally said "Left knee," and it was touched three times without waiting a second. I mentally said, "Right shoulder," and it was instantly touched, but I could see nothing. I then mentally said, "Left shoulder," and finally, "Top of my head," and was touched accordingly three times at each place. The whole occupying not more than ten seconds. As I did not speak or move, or make any gesture, no one was aware of what had taken place until I described it to them. The table was tilted about a great many times, and by means of the signals we were instructed

to stand up, which we did, resting our hands lightly on the table, the latter, after rocking about for a little while, suddenly rose up bodily off the floor fourteen or fifteen inches, moved about, and then descended. I examined underneath during this phenomenon, but there was nothing visible. The hands were well over the table, and it certainly was not supported by them. It then occurred to me, as my *unuttered* thoughts had been responded to in the early phenomena, that if the table rose off the floor again I would wish it to be moved in various directions; after waiting three or four minutes the table rose again into the air about twelve or fifteen inches and remained up fully half a minute, I think more nearly a minute. I mentally wished it to move in various directions, and it did so, before those thoughts had assumed the shape of words in my own mind.

During a portion of the *séance*, as many as four distinct kinds of raps were heard at the same time, and as many people were putting questions and receiving answers at the same moment. When requested, the raps were produced on the walls, on the ceiling, on our chairs, which latter were distinctly shaken by them; and on several occasions, the whole vibrated sufficiently to simultaneously attract the attention of every one.

Several of us, while seated in our chairs, were suddenly twisted round; and subsequent experiment showed that it required a good vigorous effort to perform a like operation by the hands. These twistings occurred to those who were far from, as well as those who were near to, Mr. Home. The *séance* continued till about eleven o'clock; Mr. and Mrs. Home, as well

as Mrs. A., pronounced its unusually successful, and expressed surprise at such a display of force at my *first* investigation.

On returning home Mrs. Varley and I compared notes. I found that she had put a great many questions mentally and received answers as rapidly as I had.

It was between twelve and one o'clock when we reached our dwelling at the other end of London, five or six miles from Sloane Street. Before retiring I requested Mrs. Varley to sit down with me in the drawing-room, and once more think over carefully what we had seen, together with the tests we had employed to guard against delusions; while so engaged, although five miles away from the medium, the sounds or raps commenced upon the walls of our own house.

The next evening I received a letter from Mr. Home, in which he informed us of the fact that we had heard these sounds in our own house.

I saw him shortly afterward and asked him how he knew this, and he said that the same power which had produced the phenomena at his house, had produced the sounds in my own room, and had informed him of the fact and had instructed him to write to me as an additional evidence.

SECOND SÉANCE AT MY OWN HOUSE, AT BECKENHAM, KENT.

Present:—D. D. Home, a lady, a city accountant, a merchant, a gentleman, the first officer of a ship, Mrs. Varley, and myself.

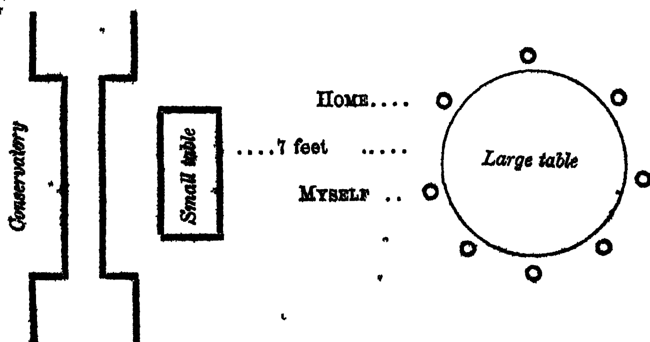
I purchased this house in the latter part of 1863, while it was in course of erection, and before any of the

flooring was laid; I am therefore well acquainted with its internal structure.

In the summer of 1864, I requested Mr. Home to keep his promise of giving me a *séance* at my own house, and I invited the people mentioned to meet him. He had never been in the house before.

We had a great many phenomena similar to those already described; there were some, however, different from those I had seen in his house During the course of the evening he became apparently nervous, and requested me to hold his hands, and said: "Oh! look behind you"—and became somewhat alarmed.

He then put both his legs over my left knee, and at his request I held both his legs between my legs, and grasped both his hands in my own. We all of us looked in the direction, which he indicated—there was a small side table close to the conservatory window, seven feet behind Mr Home's back, Mr. Home and I being the nearest to it. We were seated thus:—



Shortly afterward the side-table began to move.

This table is mounted on casters, and it was driven up to me by some invisible means, no one being near it, and while I had hold of both Mr. Home's hands and legs. A large ottoman, capable of seating eight persons, was moved all over the room, and we were all driven by it up to the piano-forte.

Imposture was impossible. Phenomena of this kind were abundant this evening. As many of them occurred in the dusk of the evening they hardly come within the scope of your demand, *viz.*, under a "bright light." I have witnessed the "physical phenomena" more than twenty times; but the higher psychical phenomena, which convey better proof to those who actually witness them than do the physical, have been witnessed by me more than a hundred times both in England and America.

You may ask why I have not published this before. The answer is simple—you yourself know how all new things are received in this world of contention.

I have endeavored, whenever opportunity, health, and business would permit, to ascertain the nature of the force by which these phenomena are produced, but I have not progressed much further at present than to find out the source whence the physical power is abstracted, *viz.*, from the vital systems of those who are present, and especially from the medium. The part of the subject under discussion, therefore, is not yet ripe for publication.

As to the phenomena themselves, there are numerous accounts on record—some excellently authenticated, both in this and the previous century. We are only now re-studying what has been investigated by the

philosophers who lived 2,000 years ago; and when some good Greek or latin scholar, who has made himself acquainted with the character of the phenomena which have been presenting themselves so numerously since the year 1848, will properly translate the writings of those great men, the world will find out that what is happening at the present time is only a new edition of an old page of history, studied by keen intelligences to an extent that will redound greatly to the credit of those good and clear-headed old sages, who seem to have risen far above the narrow-minded prejudices of their age, and to have investigated the matter under discussion to an extent in some respects transcending our present knowledge.

I am, my dear sir, very truly yours,

Cromwell F. Varley.

To J. Tyndall, Esq., F. R. S., &c., &c., &c.

Now here are specimens (the editor remarks) of some of the more ordinary phenomena. What has Mr. Tyndall to say to them? What would have been his tests? and where would they have come in? When the small table moved of itself to the large one, what could he have done beyond looking at it? When he asked mentally for the breast of his coat to be moved, what test would he have applied? Or does Faraday's "involuntary muscular action" account for these? Brewster would have got over the table moving by saying "it *appeared* to move." But what does Mr. Tyndall say? We fancy he will say that Mr. Varley's eyes and other senses deceived him. What proof is

there of this assertion? Mr. Varley appears to have his senses in good order, and to make a good use of them. What evidence then has Mr. Tyndall that he can not hear, and see, and feel? Mr. Tyndall must state his grounds for this large assumption of his, which, in the absence of good grounds becomes itself incredible and absurd.*

A SUMMARY OF THE WHOLE SUBJECT.

Two extremes, in the interrogatories of individuals, everywhere appear: First, "Do spirits really exist?" Second, "How can they communicate with mankind?"

When an explanation of these questions presents itself to my mind, I realize, at the same time, how extremely difficult it is to explain a phenomenon to persons whose knowledge of the laws of Nature and the constitution of the human mind is diffusive, limited, unsystematized, or mythologic. But the historical fact, as already urged, that, from the earliest periods of the human world, certain personages have assumed to have *actual* knowledge of, and personal *intercourse* with, the spiritual sphere of existence, is presumptive evidence that the human mind is, naturally, progressing toward precisely such a state of being; that such an existence is, really, embosomed in the endless folds of eternity—a

* The *Spiritual Magazine*, from which the foregoing correspondence is derived, is a very able monthly, issued by Heywood & Co., No. 335 Strand, London, Eng. Another valuable monthly is published by J. Burns, No 1 Wellington Road, Camberwell S., London, Eng. This is a magazine of Spiritualism and General Reform, with the expressive title of *Human Nature*.

magnet, whose positive attractions the spirit of man may not resist.

There is an abundance of proof that the dwellers of the other life are in daily communication with minds of persons who yet inhabit the temple of clay; a kind of commerce of thoughts—a mingling of affections, which were conceived and kindled on the earth, in cottages and in the fields—a "shaking of hands" between persons *in* and *out* of clay—a coming together of dear friends, brothers and sisters, children and parents, those who live on earth and those who live in the eternal spheres, where the impulses of life and the melody of thought mingle with the voice of blossoms and the breath of leaves! I say, there is evidence of such intercourse between the present and the adjoining world. But we are offended at the "gate" with contradictions —a strange, apparently unwholesome, repulsive confusion of "sounds" and "voices," as between *good* and *evil* beings—and we start back, shrinking from the contact, as from that which insults and injures. But it comes to me, that we can separate the "wheat from the chaff"—the good from the discordant—and enjoy the converse of spirits, by harmonizing *our* own minds with the laws and considerations which follow:—

I. AS TO THE FIRST CAUSE OF CONTRADICTIONS.

There is no certainty nor security in asking questions of a kind which come within the jurisdiction or administration of the judgment or inclinations of either the medium or questioner. First, because the primary and essential conditions, upon which Truth is alone receiv-

able by the human mind, are not complied with, viz.: mental passivity to the ways and demands of Truth—or, as Christians express it, "submission to the will of God;" and because, secondly, as already asserted, the truly intelligent and illustrious inhabitants of the spiritual fraternity and world, desire that we should, while on the earth, be educated, in spirit and in truth, even though, as with young children at school, we shed bitter tears in learning our varied lessons.

II. THE SECOND CAUSE OF CONTRADICTIONS.

The second cause is referable to a *contradiction* in the mental condition of the medium, mediator, seer, or impressionist—viz.: a simultaneous passivity to both spheres of existence—thus exposing the medium, and causing him to receive thoughts and influences from *both* worlds at the same moment. No mind can truthfully serve two masters. The condition is, in itself, immoral and productive of psychological contradictions and errors. To illustrate: That mind which is careless, and simultaneously *passive*, alike to error and to truth—"don't care what comes"—is in a state to certainly vitiate the inflowing impressions—just as a person would be unfaithful and disloyal to parties antagonistic and at enmity, if he carelessly or intentionally coincided with the views, feelings, and asseverations of each, whenever in contact with them. In the boundless dominion of Truth, there can not be—"a good Lord and a good devil."

III. THE CHIEF CAUSE OF CONTRADICTIONS.

The chief cause is the simultaneous reception of impressions from *both* spheres of existence—that is to say: from minds in human society, and from those which dwell in the Spirit-Land. It requires, on the part of the medium, the seer, the prophet, the mediator, &c., a liberal amount of psychological education and experience, in order to be able, with any degree of truthful discrimination, to detect the difference between impressions received from minds in this world and those which emanate from the higher sphere. Let me illustrate: A medium may obtain thoughts from a person sitting in the circle, or from a mind even in some distant portion of this globe (as illustrated in the engraving, by the horizontal line), and still be wholly *deceived* as to the source of them. Because, so far as all the primary, interior sensations and personal evidences are concerned, such impressions do appear and feel, to the receptive vessels of the medium, precisely *identical* with those which emanate from a mind beyond the dominion of the tomb! This is true, because the laws of mental sympathy are the same on earth, identical between mind and mind here, as in the Spirit-Land. Hence it is, that some media and clairvoyants, and minds also in prayerful or supplicatory moods, quite frequently receive responses to their thoughts and prayers from terrestrial sources and minds; even while the interior conviction may be sanguine to the contrary, that the answer really descended from some super-sensuous intelligence and invisible power!

IV. THE FOURTH CAUSE OF CONTRADICTIONS.

The fourth cause is referable to the fact, that affectionate or unwise spirits mainly coincide with us in our desires and beliefs, just, for illustration, as the very loving mother (not having the intellectual strength to be firm, or the moral courage to be just), indulges her darling offspring, oftentimes much to the child's ultimate injury and disappointment.

V. THE FIFTH CAUSE OF CONTRADICTIONS.

The fifth cause is referable to this fact, that the spiritual can not, as a general principle, enter into human or terrestrial media or receptacles without partaking, like water, of the shape of the vessel into which it is poured. The mind which has been, through the formative influence of prevailing education and custom, molded into a receptacle for the entertainment of any particular notion, theory, or creed extant, is almost certain to unconsciously *alter*, *modify*, and *arrange* all impressions, from whatever source received, invariably in accordance with the state and style of its own growth and individual culture. And furthermore, it may be accepted as a principle, fully demonstrated in the world's history, that the Divine can not flow into Human structures—the celestial can not blend, intimately, with the terrestrial, without the former (the Divine) *participating* to a degree more or less obvious, in the *imperfections* which are infinitely and eternally consequent upon, and inseparably connected with, a

physical or material state of existence. Discord and contradiction, therefore, growing out of the intimate association or conjunction of the spiritual with the material, must invariably and everywhere be more or less apparent. This fact will certainly appear, notwithstanding the honesty or good intentions of the media, or that entire passivity of mind which Truth requires. On the same principle, the accomplished artist fails to *impart* his "conception" to canvas. The coloring process reminds him of his *body*, and of the world; therefore he *feels* a *vexatious* "contradiction" between his pure Ideal and the external Image—an incorrigible incongruity between the spiritual cause within, and the material revelation or effect without. So difficult is it for the spiritual world to disclose itself to the earth's inhabitants through imperfect means and media.

VI. NEVER SURRENDER YOUR REASON.

Inasmuch as most media are, as yet, nearly destitute of that indispensable substratum of spirit-culture and interior experience which are essential to the formation of a correct, discriminating judgment as to the precise source from which their impressions emanate; so, therefore, for this reason, *it is not safe* to rely, without the entire approbation of their own judgments and powers of understanding, upon what may be thus communicated. Nothing, be it remembered, is altogether infallible and perfect, except the Eternal Father and Mother of Spirits. The concurrent experience and testimony of the world are conclusive on this fact, that

all "Revelations," though professing to descend, expressly directed, from on high, and freighted with the immaculate thoughts of the Supernal Spirit, yet bear the plainest evidence of having flowed from heaven to earth—from the realm of the Ideal to the world of the Actual—through imperfect and fallible channels. It is for this cause that Reason is given to man. Reason, the immortal flower of the mind, the *mirror* which, when altogether untarnished and properly adjusted, is beautifully calculated to polarize and reflect the golden rays emanating from the Central Sun of Truth; this adjudicatory power is man's exclusive inheritance. And this principle, above divulged, admonishes men to exercise their *best reason* on all subjects, and especially upon all revelations which profess to be infallible. When Reason does not see clearly, then experience, of a severe but salutary kind, will surely open its blinded eyes! When educated thus, and enfranchised from the thralldom of ignorance, Reason becomes the Prime-Minister of the soul—the High-Priest of Truth. Every man thus endowed and thus disciplined, grows rapidly and progressively into a diviner state, with a more deific "image" stamped upon his constitution.

VII. YOUR THOUGHTS MIXING WITH THOUGHTS FROM SPIRITS.

In all *real* or spiritual writing media, with but few exceptions, the *hand* and the *brain*, as secondary instrumentalities, operate in conjunction with the external process, as is the case with persons ordinarily when they

write. Hence it is that the mind, quite unconsciously to itself, is very likely to mingle much of its own involuntary powers and unremembered thoughts and previous knowledge with the impressions which, in such real media,* primarily emanate unquestionably from a spiritual origin. Consequently, although the person, *while absorbed in the act of writing*, may not be conscious of lending any such involuntary assistance to the process, nevertheless there stands, inflexibly, the everlasting possibility of a fusion and confusion, or admixture of the thoughts of the writer with the spiritual dictations. This eternal possibility, not to say *probability*, suggests to us the ever present necessity of always employing aright our reason: a high admonition eternally to advance ourselves in wisdom and knowledge, by dint of personal exertion and interior experience, to become perfect in goodness and Truth, even as our Father in Heaven is perfect, differing only in degree.

VIII. WICKED AND MISCHIEVOUS SPIRITS.

By virtue of the considerations and the "possibility" already specified, we may rest assured that the "contradictions," which many believers suppose emanate from the instigations of "wicked and mischievous spirits," residing above the earth, are invariably, and in all cases, referable to mundane and interhuman causes, and to the interposition of psychological spiritual agencies. For the Lord does not "deceive" the prophet. The prophet, if he develops contradictions and error, is either self-deceived or else deceiving. So the medium, should he disclose mistakes, is either conscious-

ly or unconsciously the disturbing cause, on the earth; as explained in my former volume on Intercourse.

Furthermore, the mind is so wonderfully endowed, and hath of itself so many and various modes of exercise and manifestation, that a man may be allowing his organic powers and cerebro-dynamics to act *upon* and *within* him, without being conscious of so doing. In certain moods, the voluntary powers, which are deposited in the cerebrum or interior brain, become *involuntary*, and proceed to *act* without the least instigation or support from the source of will. This condition is illustrated in cases of hypochondrium and hysteria; in St. Vitus's dance, catalepsy, and mental aberration. In the scale we find sixteen per cent. of modern manifestations attributable to this cause. On this condition alone some persons *suppose* themselves to be media for the physical, gesticulatory, or pantomimic manifestations of illustrious spirits who have long since gained the white shores of the Eternal and the Free! While we neither reject nor hesitate to examine the professions of such media, scientific men and the clergy are all the more distinctly and emphatically admonished to "judge not from appearances, but with a righteous judgment," the *real condition* of such media, both for their sakes and our own; for the sake of Truth, and the enlightenment of the classes concerning a subject which they have neither the leisure nor the facilities to investigate.

XI. HIGHEST CONDITION OF MEDIUMSHIP.

In cases wherein the medium is not mistaken as to the *cause* of his action and experience —such as the mov-

ing of his hand by spiritual instigation to write—in these cases it will be found that the *mind of the medium is exceedingly passive* as to what comes, or may proceed, from the Spiritual Realm; and very *positive*, on the other hand, and proof against the intrusion of thoughts or inclinations common to the material world. But a person, though honest in conviction and design, who is not a real medium for the open display of spiritual power and intelligence, will be either much excited concerning his supposed communications, and be led thus into extravagance of thought and impetuosity of action, or else he will be very easily and morbidly disturbed by the speech of people and the current opinions of the world. None of this, be assured, can be for one moment associated with the reception and enjoyment of real spiritual communication, which, irrespective of physical health, a temperament, or situation, or organism, can only *produce* permanent joy, a tendency to personal harmony, to purity of life, and a wise semi-devotional tranquillity of soul, undisturbed by either questions or skepticisms.

These additional conclusions complete the brief chapters on "evil and sympathetic spirits," in my previous volume on this subject. Although I have impartially examined all so-called demonstrations of evil spirits, and have been careful to be led in willingness of mind to any legitimate conclusions, nevertheless I have been utterly unable, from the evidences, to arrive at any results antagonistic to those expressed in the foregoing chapter. But the doctrine of evil spirits will be reconsidered in succeeding pages.

REVELATIONS FROM PANDEMONIUM.

DESCRIPTION OF A CONFLICT WITH THE POWERS OF THE AIR.

I AM persuaded that the reader, who has accompanied me through the "Table of Explanation," will not be terrified by the demonological disclosures to which the present Chapter is devoted. These are a class of nocturnal, subjective, and exceptional phenomena quite worthy the consideration of thinking men. Swedenborg and his followers—"the Receivers of the Doctrines of the New Church"—unreservedly advocate the theory that corrupt and evil spirits, of both sexes, utterly dissolute and abandoned, enter in at the open door of every correspondingly inclined mind, and tempt it to the commission of crime—deeds dark and destructive to all the divine interests of the soul. And a doctrine no less hideous, though not so manifestly involved amid psychological complications, imagination, and pandemoniacal windings, is indefatigably taught by nearly every Catholic and Protestant clergyman.

These doctrines, I think, are not wholly imaginary. There is, unquestionably, some hidden psychological source whence they spring. And as the media through

whom these revelations are professedly made, are usually firmly convinced, as already shown, that the communicators are malignant spirits—real demons from a veritable pandemonium—therefore, kind reader, it becomes us, as candid examiners of all facts in the wide field of spiritual intercourse, now thrown open, to let no prominent demoniac cases pass without a careful and impartial inquiry. With this motive prompting us, we will hesitate no longer, but proceed directly to cite and examine several strange revelations.

In the "*New Era*," dated Boston, March 9, 1853, I observed an article containing graphic descriptions of several "Astounding Facts," arranged for publication by "J. A. Gridley, M. D.," which should not remain unnoticed. The circle in which the facts are reported to have occurred, was composed of strong-nerved men, with their wives and families, who "could not be induced to" continue in the circle while several of the astounding facts were in process of development. It seems the proceedings were terrific. "We have seen the medium evidently possessed by Irishmen and Dutchmen of the lowest grade." The medium was seen to "snap and grate his teeth most furiously, strike, and swear, while his eyes flashed like the fires of an orthodox perdition." These are strange freaks of nature! Few facts come to us so freighted with discords and indications of pandemonium. "We have heard him (the medium) hiss, and seen him writhe his body like the serpent when crawling, and dart out his tongue and play it exactly like that reptile. These exhibitions were intermingled with the most wrangling and horrible convulsions."

The preceding and subsequent facts are related with particularity, and the writer is manifestly a full believer. "If we had ever been skeptical before," he remarks, "after what we have witnessed, we shall never doubt again the Bible statement, that an obsessed man, in olden time, who was well acquainted with Christ and Paul, but who possessed but little respect for the seven sons of one Sceva, a Jew, so he leaped upon them, and before they could make their escape from the house, he overcame the whole of them, stripped them of their entire clothing, and tore their flesh, so that 'they left the house naked and wounded.'" "We have heard these evil spirits lie a score of times, as fast as they could speak." One of the spiritual friends of the writer, Bryant, "has often told us that if he and his associates in goodness should deliver N. over to his tormentors, during his worst seasons of obsession, these demons would, in all probability, permanently possess him, like the man 'who dwelt among the tombs.'" Such facts are truly startling, especially to persons who can not penetrate the thin gauze which separates effects from causes. If it were consistent with the limited number of pages to which this volume is restricted, a full philosophical digest of all facts of the foregoing description and genera, would tend still further to enlarge our knowledge of human kind. But I am impressed to utter but a few thoughts in this connection.

What shall the reasonable mind conclude from the "astounding facts" above related? In one place the writer says of the medium: "It was plain that he was very much exhausted by the 'Legion' that were in him; and though for a time he fought like a tiger, he was

finally overcome, and carried forcibly back to the sofa * * * Now came the most forbidding scene of all, a scene that none would be desirous of witnessing a second time. The devils, stung to madness * * were now bent on taking his life! We had seen them strangle him before * * * but at this time they literally *crushed in his chest*, as though a mighty millstone had fallen upon him. The lungs, for once, endeavored to expand and the chest to heave; but this was quickly over, and all motion ceased. His eyeballs rolled up in their sockets, lost all earthly luster, and became fixed as in death."

The narrator is unhesitating, and peculiarly emphatic, in the employment of epithets and unbrotherly terms of description: The "demons," the "devils," the "Legion," and "devils damned." Now, it is a law of the universe, that good thoughts procure corresponding deeds. Let a community unite in denouncing a certain individual "as crazy," and, although at first, popular judgment and utterance may wholly err in respect to his mental state, the strong probability is that he will fulfill their unbrotherly suppositions. This law of psychology is becoming better known. On one occasion a dogmatic interpreter of the Prophecies sought a "spirit-circle," not for purposes of *information*, but to get his own views *confirmed* or indorsed by the communicating minds. He put the question, but no reply was made. "It was suggested," says the relator of the incident, "that he (the querist) might be wrong, and no answer given, because the spirits might see that he was mentally unprepared to receive a contradiction of his theory." "*I know I am right*," said he, "and if they

answer otherwise, I shall KNOW they are evil, lying spirits."

What says the reader? Is the above sound logic? Did the questioner *know that his thoughts* of the Prophecies were perfectly truthful? Far from it. Nevertheless, as all so-called "strong minded" men habitually do, he would *know* that *only* error could differ from his perceptions! Let these considerations be now applied to the preceding statements.

Not to call in question the assumptions of the relator, let us inquire, on the supposition that the spirits were low and undeveloped in character and motive, "did the writer feel kindly toward them?" Did he feel commiseration for them in their supposed degraded state? Did he experience combativeness, and throw out from his individuality a positive sphere of repugnance and hatred toward the opposing powers? Or did he experience sad regrets for their unfortunate condition, and exercise the faculty of Benevolence toward them? Nay! He unqualifiedly termed them "demons," "devils," "Legion," &c.—thus developing sentiments of opposition in the spirits present; a result, under the circumstances, scarcely avoidable, even on the hypothesis that the contending powers were intrinsically righteous. Wordsworth hath uttered an eternal truth: "'Tis Nature's law, *that none*, the meanest of created things, of forms created the most vile and brute, the dullest or most noxious, *should exist divorced from good.*"

Facts must be not merely "astounding," but indorsed by a philosophic spirit of charity and accuracy, before sound theological conclusions can be safely predicated upon them. "We have heard these evil spirits

lie a score of times." This is assumed. He may have heard *the medium* utter a great many contradictory things. But how does he *know* that spirits provoked the utterance? "The devils stung to madness!" How does he know this? The medium may have been *frenzied* by a contention between the cerebrum and cerebellum—a severe struggle between the vital magnetism and vital electricity in the nervous system—implying the imperfection of his psychological state—implying, moreover, that spirits, or the terrestrial circle, had *partially* got him under magnetic influence. The horrible convulsions are frequently not actual, but seeming. Persons just entering upon the confines of the magnetic condition (especially when *first* operated upon), will not only exhibit "wrangling and horrible contortions," which have no pain in them whatever, but will actually imagine themselves undergoing the most indescribable tortures. This distress is altogether imaginary, being self-induced psychologically, in consequence of the mind's unacquaintance with the condition. Yet an observer is wrought up to a high point of sympathetic suffering, solely from the *apparent* agony of the subject or medium. The same is true of persons in the act of dying. Death agonies are only apparent, not real. The suffering, when disease does not exist, is from fear or imagination—a *dread* of undergoing a process with which the mind has had no previous experience. These things I record from personal knowledge and interior observation.

Inasmuch as the writer is not exact in his facts and similitudes, the reader is at liberty to question the conclusions sought to be conveyed. We need a truthful

record; let the issue be what it may. And I am impressed to remark upon these "astounding facts," for the purpose of securing the world against any further inaccuracies.

"His eyes flashed like the fires of an orthodox perdition!" This will do for poetry; but facts require exact boundaries, even in comparison and figures. Nothing so supernatural and extravagant can ever be truthfully uttered of human nature in this or any other sphere.

"They literally crushed in his chest, as though a mighty millstone had fallen upon him." Instead of this hyperbolic expression, how much better to have said, "as though a cramp had occurred in the pulmonary structure!" The medium would in all probability have had a more severe affliction than a *stricture* in the chest, if a *mighty millstone* had really fallen upon him, or any weight commensurate or equal to it. Such descriptions are simply disgusting to rational minds. The Scriptures would be more honored and revered to-day if it were not for corresponding extravagant methods of narration. Scientific minds—the truly scientific, I mean—will be stronger attracted by facts less "astounding," and more in accordance with the immutable principles of cause and effect.

Permanently established in numerous minds is the Oriental philosophy of good angels and evil demons. The Chaldean myth of the "sheep" and the "goats" has become, like consumption or scrofula, the constitutional chronic disease of nearly all the inhabitants of Christendom. The Egyptians, Persians, Jews, Mohammedans, and Christians, advocated and entertained the

same hypothesis. It is a thoughtless, unintellectual, barbaric method to explain *the discords* of humankind —the good and evil apparent—the human and the bestial characterizations of our species. This myth is now a great barrier, obstructing the pathway toward a better analysis of man's nature—a truer knowledge of his character, relations, attractions—leading the human family to the grandeur of unity and *Brotherhood.*

The narrator of "astounding facts" seems to construe every thing into a confirmatory demonstration of this oriental myth. And I again urge, that all such prepossessions of mind are positively prejudicial to the mental state of the medium. As already defined, the human mind is so constituted, whether in this or in another sphere, that unfavorable prepossessions concerning it can have but one effect, viz.: to rouse or invert good attributes of the mind to a manifestation corresponding to the cause acting upon it.

> "To raise the devil, were an infant's task
> To that of raising man. Why, every one
> Conjures the fiend of hell into himself
> When passion chokes or blinds him."

Inasmuch as this law of Nature is universally operative, mankind can not be too cautious or compassionate with man. The ideas of the brain, "uttered or unexpressed," descend into every department of the dependent organism. From hence a "sphere" issues which tinges and affects, favorably or unfavorably as the ideas are, every thing as well as every person with which the individual comes in contact. Thus it is that every per-

son lends his character to the garments on his body, to the furniture in his room, to the companions of his rambles; and so, if his ideas be false in relation to each other, all beneath, in consequence of the established principle, must also be characterized in a similar manner. The subtile essences of the thinking principle in man, with all their inconceivably minute attenuations, flow beneath and ascend above every thing pertaining to the Individual, and to the orbit in which he moves.

As this is true of every person, so it is that minds assimilate into each other's structure and inclinations. Two, agreeably united in the conjugal sympathies, finally grow into analogous manners and habits of life. This law makes it certain that human interests are not intrinsically conflicting, but one, *and only one!* All members must suffer when one suffers. The happiness of one is the happiness of all! The solidarity of the race is immovably predicated upon this mental law of interpenetration!

Hence, theologically or mythologically to separate the world of mind, in this sphere or in the other, into opposite parties and factions, or even to have *the mental tendency* to do a thing so prejudicial to human happiness and universal Brotherhood, is simply adding fresh fuel to an old altar fire, whereon *Reason* has from the first been sacrificed; it is bowing the knee to an Egyptian myth; paying reverential homage at the shrine of the sheep and goats. I must lose all power to penetrate the nature of man—I must die to the sublime and unchangeable philosophy of a Universe replete with endless concatenation of cause and effect—and become "confirmed in error" or sectarianism—before I can

consent to poison my affections and stultify my judgment with the doctrine, that the earth, or any lower or higher plane of the divine creation, contains positive antagonisms in any intrinsic strength whatever.

And yet I feel interiorily prepared to weigh any "astounding facts" which may be presented in demonstration of such a doctrine. All I solicit in behalf of mankind is this: that every investigator and narrator of the New Developments will act upon the mental law above explained, and give the world a plain, unvarnished, unexaggerated relation of every thing which may, from the world of causes, be unfolded to us, the inhabitants of the objective world of effects.

When the medium of these horrible convulsions and experiences had passed *apparently* into death, the scene described is awful. "He remained so long in this position that all in the room, except E. and myself, thought he was 'done for this world.' A number left the room, while the breath of those who remained seemed wholly suspended. It was truly an awful sight to witness the victim of contending angels, knowing, as we did, that his very vitals were nothing less than the Battle field for Heaven's protecting Hosts, on the one hand, seeking his and our good, and Devils damned on the other, thirsting for the blood of us all."

Here, then, is an account of another "war in Heaven" —or rather of *fighting* angels! "Knowing as we did!" Nay, no such knowledge existed. From the exhibition, the *interpretation* was derived; nothing more. "Devils damned, thirsting for the blood of us all!" Again, I am impressed to remark, that for poetry, and Miltonian conception of celestial and degraded be-

ings, this relation is altogether admissible. But as a plain *fact*, for the world to reason upon, and from which to deduct spiritual conclusions, it will not serve. And besides, the language is not brotherly toward those beings who thirsted "for blood;" it is calculated to excite, even in good minds, corresponding sensations. An author hath well said: "Men might be *better*, if we better deemed of them. The *worst* way to improve the world is to condemn it. Man may over-get delusion—not despair." Oh, pray that this important principle may obtain more advocates.

> "Speak not bitterly of mankind!
> Oh! unsay what thou hast said of man.
> Mind can not mind despise—it is itself.
> Mind must love mind: the great and good are friends:
> And he is but *half* great who is not good."

As typical of a numerous class of Christian persons, I have been impressed to remark thus much upon the foregoing case. It illustrates but too manifestly the mental prepossessions, which, by descending into and pervading the cerebral faculties of clairvoyants and mediums, acts more prejudicially upon the harmonious advancement of the New Developments than any other *one cause* which they are daily obliged to encounter. Moreover, in this connection, I am impressed to correct a few misrepresentations respecting my perceptions of the realities of the other world, which also are used prejudicially by certain incautious friends of progress. Allusion is here made to the misapprehension of some, and the seemingly intentional misrepresentation of others, that, in my spiritual contemplation of the societies and spheres pertaining to the other Life, I

have either neglected or been unable to see, and give an account of the existence of, any low or undeveloped inhabitants Thus the author of "astounding facts," as an example, makes several assertions, more or less direct, upon this very point, which are no more reliable than many other things contained in the articles under consideration. Yet I do not call in question his motives, neither his disposition to report what he believes to be the exact truth in the premises. But let us look on both sides of the picture: —

ASSERTION.	FACTS
"*We are gravely told by many spirits with Mr Davis at their head that there is no discord among spirits*" See "*Astounding Facts*" number three	*I continued in that illuminated condition nearly an hour,* * * * *then my perceptions enlarged, and it was given me to follow his spirit* (a criminal who was executed) *And in the First Society of the*

Second Sphere of human existence—where the inferior types of the Race are—I mean the NEGROES, INDIANS, THE WEAK, IDIOTIC, AND THE MISDIRECTED INDIVIDUALS OF EVERY COMMUNITY AND NATION—*there I saw that dark spirit He was small and weak and ungrown he was clothed with all possible conflicting colors, and was disagreeable to behold*" See second volume '*Great Harmonia*' page 162.

The word "misdirected," stands before my mind as a truer epithet, and adjective, better describing the actual condition of those minds which are unbrotherly, denounced as "devils damned," or the "evil spirits" of earth and the other sphere. Popular ideas of evil begin with the Oriental myth of intrinsic, inwrought, unmitigated corruption—sinfulness of the inmost heart, in the sight of the All-Seeing! But, most grateful am I for the blessing of interior perception. To penetrate the superficial veil of superstition—to appreciate the

"total depravity" of all arguments and theologic systems predicated upon it—were an easy thing. I find no *intrinsic* corruption in the soul of Man. All "evil," so called, and "sin" are external. How can God be *inwardly* depraved? If the spirit of man comes not from the Infinite fountain of goodness, and love, and wisdom, and perfection, whence, then, is his life derived? The idea of "evil spirits" in the other world is necessarily grounded upon the primary notion of intrinsic evil in this world. But all human evil, so called, can be incontestably and mathematically demonstrated to proceed, not out of the essences of the soul, but *from* the following external and superficial sources:—

FIRST. *Progenitive, or hereditary misdirection;*
SECOND. *Educational, or sympathetic misdirection;*
THIRD. *Circumstantial, or social misdirection.*

It is most beautifully clear, to my perception, that the indwelling forces of the mind are pure, and, in germ, as *perfect* as THE FOUNTAIN from which the myriad streams of spirit-life flow. And, when properly directed and properly developed, from birth, the mind unfolds corresponding finite perfections and attributes. But I can not present the philosophy in this connection.*

As a synopsis of the exegetical method pursued in the argument, I will state that the primary source of "evil," so termed, is hereditary organization. Who is

* The reader is referred, for the argument, to the second volume of the "*Harmonia*," the chapter on Moral Cultivation.

responsible for the hosts of deformed and diseased organisms that exist? Men and women, ignorant of the laws of God, written on the body and soul, enter the most holy state of marriage, and, regardless of consequences, propagate their combined imperfections. Who is responsible for those defective organizations, the hereditary foes to the interests of society, who develop war, slavery, prostitution, drunkenness, and death? All men and women were once infants; whom shall we blame for the existence of unwholesome children? Man is just what his organization compels him to be; and as every one is *differently* constituted, so, according to the simple law of cause and effect, the same EDUCATION, an identical social SITUATION, will beget *different* developments and *different* consequences. Thus, for illustration, in one set of circumstances, one child may advance rapidly toward genius, glory, honor, and emolument; while his brother, with a *different* shaped head, and a different combination of temperaments, may, under the *same* circumstances, become a dejected misanthrope, or an accomplished villain. In either instance, the inmost nature or essence is not corrupted —it is still pure and immaculate—tending, like the fragrance of flowers, toward heaven; but the external, the symbols of life, the *outward* character is changed, and this only! And it is *the essence*, not the shape of it, which indicates and insures destiny.

Notwithstanding the repeated exposition of this philosophy of "evil" in every work I ever issued, and the frequent allusion to the continuation of the unrighteousness of this rudimental existence into the subordinate societies of the second sphere, nevertheless, certain

misdirected minds, professedly the friends of eternal PROGRESSION, continue to urge the idea that the Harmonial Philosophy absurdly teaches a uniform and all-glorious heaven for every person, indiscriminately!

ASSERTION.

"A. J. DAVIS.—*Dear Sir:* Having been very much interested in the phenomena of ecstasy or magnetism, long before your experiences were published, I was, of course, measurably prepared to read and believe your productions. The descriptions of a person who seemed to be so raised toward truth by the divine magnetic attraction, as in your case, are intensely interesting, to say the least.

"*I have read two thousand four hundred and ninety-three pages of astounding thoughts, from your pen. But I think you make the spheres too heavenly. Your utterances about the spiritual world, re-echo the opinions of Universalists—no discord, no envy, no jealousy, no untruth, no dispute.*

"*Now, pardon me for plain speaking, but it does seem to me that you have recorded the sectarian views of Universalism, about man's future state;* and in so doing, that you have taught the truth and purity of *all* spirits, which doctrine the modern spiritual manifestations disprove, in toto. * * * * Please let me hear from you by mail, at your convenience, and oblige a sincere inquirer after truth."—*Extract from a letter.*

FACTS.

ESTEEMED INQUIRER: I am not a little surprised that you have come to the conclusion, that the Philosophy of "the spiritual world is a re-echo of the views of Universalists." How hastily and incautiously you must have read!

I will not undertake any comparison between the writings of Universalists and the doctrines of the New Philosophy. You probably know that with logical Bible Universalists, the doctrine is, that Hell is confined to earthly suffering and the grave, and there is no future record of this life, in the state after death—that everybody will live in happiness on the same plane of being.

In refutation of this, please see page 647, "*Nature's Divine Revelations!*" I quote: "And spirits know and associate with each other, according to the QUALITY of the sphere which is exhaled from their interiors." By "quality" is here meant, the *degree* or stage of refinement. "So it is with mankind on earth"—implying a correspondence between terrestrial and celestial society. And on the succeeding page it reads: "*In the first society are an immense number of infants and un-*

cultivated spirits, in various degrees of advancement and cultivation, according as each have proceeded from the earth" And again, see third volume "*Harmonia*," page 342, where, speaking of the man who violates his moral sense, it reads. "He takes the record of his violation with him—on his moral constitution—and in the Spirit-Land feels the legitimate consequences of his deeds, whether good or evil" From the foregoing I think you will see that you have misread the books you so admire

A mighty stumbling-block to accurate individual progress, is placed in the pathway of the tramping millions, by the misapprehensions and consequent misstatements of those who read without understanding the grand principles of the Harmonial Philosophy.

The philosophy of human society, of the social destiny of man, of the constitution and everlasting peregrinations of the Soul, of the physical Universe, of the spiritual Universe, of every science and every ramification of mythology and history, can not be stated and detailed in a hundred volumes. In fact, it is beyond and greater than all the thoughts of man; hence, above the possibility of being reduced to writing.

Still, a grand generalization is practicable; and this, therefore, has been attempted. Hence, as minute details are necessarily excluded from subsequent volumes, it is no more than reasonable to anticipate that portions will meet the fate of prejudicial, yet honest misinterpretation.

ASSERTION.	FACTS.
"A. J. Davis—*Dear Brother*: Although an utter stranger, I take the liberty of addressing you. Your productions have been a solace to	DEAR FRIEND: You are not alone in your trouble * * * but I am sure you have quite failed to comprehend the explanation

my mind—for they teach the immortal truths of God But I am now in trouble about the 'rappings' and 'manifestations,' so called. Can you explain to me the cause of the contradictions?

"According to all accounts it seems as if Bedlam is located in the other world Are the accounts correct? In your interesting volume on '*Spiritual Intercourse*' James Victor Wilson says Misdirected individuals can not bring hypocrisy, envy, discord, prejudice, dispute, from earth to the Spirit Land

"Yet, according to various pamphlets, it seems the other world is full of sectarianism, and jargon, and discord Is it so? Do give me some new light on these contradictions"

Extract from a letter

of "contradictions," in the volume referred to—more especially, have you not appreciated the scope of my friend Wilson's communication. Please read it again.

Friend Wilson *tells what is true of the Society of which he is a member, his remarks do not apply to the Universal Spheres*—particularly not to the Societies *beneath* the one he inhabits He speaks from his local, personal enthusiastic experiences and observation

When he speaks in general terms, he says, on page 155 I will disclose to thee an arcanum —*Those spirits who emanate from the earth, or from any other planet in the Universe, are introduced into that society for which they entertain the most congenial sympathies* Then, after enumerating the different circles he says Undeveloped individuals, *who are more interested in personal gratification than in causing happiness to others*, are, after death introduced into the first circle which is termed SELF-LOVE" Here, my friend you have an explanation! Many of the "contradictions" emanate from the circle of 'Self-Love," which you supposed friend Wilson had overlooked.

Still further, in illustration of the ease with which certain mental organizations misapprehend what they professedly believe and admire, I introduce the following:—

ASSERTION

"Communications, purporting to emanate from 'devils,' are said to be multiplying. The disclosures of

FACTS.

In regard to being a "professed leader," in any sense, I emphatically remonstrate On the 375th page

Swedenborg inform us, that the demons in the hells 'are continually assaulting heaven and endeavoring to destroy it.' In '*Heaven and Hell*,' page 595, it is asserted: that 'as far as is *possible*, outrages in the hells are subdued, and cruelties are restrained, to prevent their breaking out beyond measure, one against another: this is effected by innumerable means of divine power.' So, it seems, we are safe! Yet there are certain sectarian sapient seers, with Mr. Davis, as their professed leader, who know every thing yet know nothing of Swedenborg's disclosures. They all report and claim the other world to be a flowery place for picnics—a kind of Mohammedan paradise."—*Journal of Record.*

of the third volume of "*Harmonia*," it reads: "I am regarded by some minds as the *founder* of the Harmonial Philosophy; and this idea is what I now desire to correct." Then follow the reasons why I am not a leader.

In regard to not knowing any thing of Swedenborg's description of the hells, I offer the harmonizing statement on page 674 of "*Nature's Divine Revelations*." "A mind was sufficiently illuminated to have an actual knowledge of the relation and affinity existing between the natural and spiritual spheres, and of the spheres to one another, and this was EMANUEL SWEDENBORG. He, however *employed terms to express the same things that I have endeavored to impress by terms of a different and more congenial character*. He put forth the truth that there were different degrees of goodness, and that the lowest was so imperfect, when compared with the highest, that the one seemed evil and the other good; the one perfect and the other imperfect. Hence he describes the first three spheres as three *hells*, inhabited by lower spirits and angels, while the three higher spheres were the three heavens in which the higher spirits and angels dwelt. And he also related the truth that the inhabitants of these spheres could not approach each other—because of the dissimilitude in their positions and degrees of refinement—any more than evil can approach goodness, or darkness can approach light. All this, I can affirm, is true, not in the *absolute*, but rather in the *comparative* sense. There is a seeming difference between the lower and the higher in all things; yet, the highest, as has been proved, is an unfolded representative of what the lowest has in substance, undeveloped."

Upon re-examination of the above, I am internally

assured that the abyss between Swedenborg's Disclosures and Nature's Revelations is well-nigh impassable. It would, in truth, require a vaster outlay of theological gladiatorship, to produce an acceptable reconciliation of sentiment between the twain, than the case demands. If Swedenborg had not had before his mind, planted thereon by education, the orthodox *symbols* of theology, and the *symbols* of biblical authority—*a finality*, as firmly fixed upon his exterior intellect as pebbles in conglomerate rock—or, in other terms, if the *sponge* of utter passivity had been drawn over his mind, washing out and obliterating every vestige of early theologic prepossessions, prior to his psychologic illumination—then, kind reader, instead of the resurrection of popular theology in the Swedenborgian modification and nomenclature, we would behold the imposing spectacle of a *fountain* of talent and character, sending its silvery spray high up, naturally, spontaneously, and spiritually, without such a mixture of truth and error as his books contain.. Taking the then existing notions of hell, as magnetic primary suggestions, the untrammeled mind can most easily understand the *origin* of the additional or supplemental matter which such hints awakened in the idealistic cerebrum of the Swedish seer.

Read, for illustration, the following descriptions of the Swedenborgian pandemonium. According to the English translation, he says:—

"All who are in the hells are in evils and the falses thence, and no one there is in evils and at the same time in truths."—*H. and H.*, *n.* 551.

"All spirits in the hells, when inspected in any light of heaven, appear in the form of their own evil; for

every one is an effigy of his own evil. In general, they are forms of contempt of others, and of menaces against those who do not pay them respect; they are forms of hatreds of various kinds, also of various kinds of revenge; fierceness and cruelty from their interiors are transparent through those forms. Their faces are direful and void of life, like corpses. Their bodies, also, are monstrous; and their speech is as the speech of anger, or of hatred, or of revenge; for every one speaks from his own falsity, and the tone of his voice is from his own evil; in a word, they are all images of their own hell. It is to be known, however, that such is the appearance of the infernal spirits in the light of heaven, whereas, among themselves they appear as men; this is of the Lord's mercy, lest they should seem as filthy, one to another, as they appear before the angels; but that appearance is a fallacy for as soon as any ray of light from heaven is let in, their human forms are turned into monstrous forms, such as they are in themselves, as described above; for, in the light of heaven every thing appears as it is in itself."—*H. and H.*, *n.* 553.

"This I can testify, that their wickedness is so great that it is hardly possible to describe even a thousandth part of it; and, likewise, that unless the Lord protected man, it would not be possible for him ever to be rescued from hell; for with every man there are both spirits from hell and angels from heaven. And the Lord can not protect man, unless man acknowledges a Divine, and unless he lives a life of faith and charity, for otherwise he averts himself from the Lord, and turns himself to infernal spirits."—*H. and H.*, *n.* 577.

Concerning the *appearances* of the hells, Swedenborg says:—

"Some hells appeared to the view, like caves and dens, such as wild beasts inhabit in forests; some, like to arched caverns and holes, such as are seen in mines. In some hells there is an appearance as of the ruins of houses and cities after fires, in which ruins the infernal spirits dwell and conceal themselves. In the milder hells, there is an appearance as of rude cottages, in some cases contiguous, having the aspect of a city with lanes and streets; within, in the houses, are infernal spirits, engaged in continual quarrels, enmities, blows, and fightings; in the streets and lanes, robberies and depredations are committed. There are, likewise, deserts, where is nothing but what is barren and sandy, and in some places ragged rocks, in which are caverns; in some places are also huts."—*H. and H*, *n.* 586.

"The odors, which are from the perception of evil, are most ungrateful, being fetid as those which arise from putrid waters, from excrements, and from dead bodies. They who are in hell, are in the spheres of such stenches; and, what is wonderful, they who are in them are not sensible of the horrid smell, yea, those stenches are delightful to them, and when they are in them, they are in the sphere of their delights and dainties."—*Arcana Cœlestia*, *n.* 4268.

Now, a deeper and more ample insight into these *tartarean* revealments, would certainly have preserved me from suggesting, even in the remotest contingency, a possible adjustment between the Disclosures of Swedenborg and the Revelations of Nature. (For a solution of his psychologic state, and of that of every other

prominent religious chieftain, I refer the reader to the third volume of the "*Harmonia*.") But, while we are considering this class of exceptional phenomena, the whole field should be contemplated. And, according to my impressions, the truest process to get at all the facts is, to take down the evidence of different witnesses. The *validity* of their testimony is an after consideration, not to be omitted in arriving at a rational verdict. *A most thrilling narrative* has recently come into my possession, and, as the witness or writer has experienced many wonderful things, bearing on the question of evil spirits, we proceed to place him, with his "astounding facts" (?) before the bar of judgment. As a reliable witness, his character is thus amply sustained by the editor of "*Church's Bizarre*." *

"The following is a part of a letter we received, not long ago, from a person with whom we are acquainted, and on whose word we place the completest reliance. He assures us that the occurrences recorded below actually happened to himself. He had given us a *viva voce* account of them with which we were so much struck, that we requested him to write them down. He complied, and we now submit the relation to the reader without comment. At a time when so many tales of 'spiritual communications' through various mediums are afloat, possibly some one versed in that lore may be able to explain the why and wherefore of these phenomena. We omit some preliminaries and commence '*cum medus rebus*.'"—ED.

For several days I had not been in my usual health. I was nervous and somewhat languid, though not to a degree that entirely precluded my attending to my

* This narrative is extracted from the above-named paper, published in Philadelphia, numbers 9 and 10, of August, 1852, and is as well authenticated as such occurrences can possibly be.

wonted avocations. I did not, however, on finishing these employments for the day, feel like doing any thing else, but sat listlessly in the public room of my hotel, till again summoned away by indispensable duties. Sitting thus, in the latter part of one Saturday afternoon, my attention was roused from the paper I was trying to read, by hearing my name distinctly pronounced. I looked about on the numbers of persons, who were seated in the room or were entering or leaving it, but could discover no one, who appeared to have addressed me, or, so far as I could judge, to have been speaking about me. The thing was repeated so often, without my being able to find any clew to its meaning, that I became seriously annoyed, as well as astonished, and gave my whole powers of hearing and sight to the attempt at detecting the cause of this phenomenon. I was sitting by a window, and, after listening intently for a few minutes, I was forced upon the conclusion, that, if my senses were to be trusted, the pronouncers of my name were close behind and on either side of me. For, not only did I hear more than one person utter my name, but I distinctly heard a considerable company of persons talking with each other, calling each other by name, and at intervals speaking about myself. I looked through the window behind me, but no one was within possible hearing distance. I looked to my right hand and left, but no one was near; no one was in sight, who could have been concerned in this matter. And yet this talk continued to go on, and was heard by me as distinctly as I ever heard any thing in my life. And, still more, I heard two or three names called, in the addresses of one to

another, which belonged to persons I had formerly known, and who had been for many years dead! You may laugh at the conclusion I now felt compelled to adopt, but that conclusion was, that I was surrounded by spirits, whose voices, from some abnormal state of my system, I was able to hear. Perhaps I should not so readily have adopted this opinion, but for several strange former experiences of my life.

But, what was their object in besetting me thus? I listened carefully for some time, and from numerous remarks and indirect hints passing between them, I learned that they were members of a band of malignant spirits, whose office and whose delight it was to tempt men into wrong courses, by acting on their constitutional weaknesses and besetting appetites; that this was not the first time they had assailed me with mischievous intents, but that to their instigations were owing many severe trials of my self-control, to which, in past time, I had been subjected; and which my strength, in too many instances, had proved inadequate to resist; and, finally, that they were, at this moment, deputed by the superior fiend, who, it appeared, had the command of them, to take advantage of my present nervous, languid, debilitated state, and incite me to use brandy, as a cordial and remedy for it. As I listened to this talk, interchanged among them, a flood of light was poured over many past events; for it was vividly brought to my mind how instinctively and by what a strong impulse I had been, for some years, accustomed to resort to brandy for any casual ailments—which were mostly those of languor and nervous debility—though experience had taught me, that I did so at my

great peril. And now, if I could credit these ghostly whisperings, a troop of demons had been long hovering about me, prompt to seize the occasion of my peculiar physical state, to urge me to that which, they trusted, would be my destruction.

At first, it seemed, they felt so confident I would take brandy as a relief for my present sensations, that they deemed it unnecessary to employ any other incentives to this act than what flowed from their own presence, with the burning atmosphere surrounding them, naturally creating inflammation and inordinate thirst. This I gathered from many intimations, and especially from the fact, that every time I stepped into the adjacent bar-room, which I very frequently did, for a glass of iced water to quench the raging thirst that tormented me, I heard them exclaim eagerly, "Now he's going for brandy!" And each time, as they perceived me take water alone, they cursed and blasphemed in their disappointment.

This state of things continued for some time; it being evident, meanwhile, that they were not aware I could hear their voices, but supposed they were inaudible, as well as invisible to me, as they actually are to most men always, and to all men except on special occasions. Better for me that I had let them remain in this ignorance, as thus I should have escaped most terrible sufferings. But, imprudently, I accosted them; manifested my knowledge of their present purpose, and recklessly bade them defiance. I thus stood before them in the light of a spy in their camp; for, if I had the gift of knowing when the demon tempters were present, and of overhearing their conferences, it was plain the rod

of their malignant power was broken, so far as concerned myself, and perhaps others, also. No sooner had I addressed them than they evidently became greatly excited, and one of them was sent to summon their superior. He soon arrived, as I could judge from several sounds, and brought an additional throng of demons with him. After some conversation with him—he, meanwhile, seeming like the rest, to know my name and my antecedent history—I asked his name. He told it, and I remembered it as that of a deceased member of a respectable Boston family. I shall call it, by way of disguise, George Howard. The arrival of these fresh numbers, with their sultry encircling sphere, augmented the feverishness and thirst which was consuming me, and I was obliged, every few minutes, to go for a glass of iced water. Besides this indirect action upon me, Howard tried many direct means to prevail on me to take brandy. They were of that subtle nature, of which it is impossible to give any adequate description by words. One, however, of his devices, was, to assume, not in terms but in reality, that it was a settled fact, an inexorable fate, in no way to be evaded, that I was to drink and to terminate my life by intemperance; and that, therefore, it was worse than idle to resist and delay, as I was now doing, since I was subjecting myself to needless suffering, which could, by no possibility, render me any service. To their diabolic ranks I was to belong; this was my doom, and the wiser way was to submit at once.

As I still resisted his multiform provocatives, I heard him say, angrily, "Well, we must call William!" A moment's thought recalled to my mind a brother of the

speaker, William Howard, a college contemporary of mine, who had, many years before died young, after a life made infamous by dissolute excesses. He soon arrived, and I found it was the veritable person, now raised to a "bad eminence" over his demon associates, by superiority of intellect and wickedness. I felt the influence of his burning sphere in the increased inflammation of my system, with its accompanying thirst. He also entered into conversation with me, and tried means, direct and indirect, akin to those employed by his brother, though enhanced in subtlety and force, to induce me to resort to brandy. Worried and tormented by these protracted assaults, I saw not where they were to end, or how I was to get rid of my assailants.

As their efforts for my subjection had as yet proved futile, I heard the leaders, after holding a consultation, say, "Well, we must call such and such a one" (naming sundry deceased persons, of whom I had heard), "and we'll overcome him yet!"

All this while, I may mention, this diabolic troop had cursed and blasphemed more wickedly even than men are wont to do, if this be possible; their oaths being mingled with the most outrageous and violent abuse of my poor self, qualified, however, with not a few expressions of unwilling admiration of the firmness with which I had resisted, and the penetration which had seen through their wiles. "We must have him" (they exclaimed), "or he'll do us infinite mischief; he'll betray us to the world, and we shall lose all our power over men," &c., &c. Another remark I would make is, that, by some sort of faculty, they evidently saw every thought and feeling, how slight or shadowy soever, as

it rose in my mind, and at once uttered it aloud. This was terribly annoying; for it was the case of a deadly foe overlooking all the preparations one was making for his defense, and even his meditations on what preparations it was best to attempt making.

Every moment new spirits arrived, and, as before, their torrid atmosphere enhanced the violence of the fever-flames that preyed upon me. Like those who preceded them, every new-comer seemed to take for granted the impossibility that, in my then corporeal state, I should long persist in abstaining from the brandy so easily accessible in the adjoining room, and thus looked, from moment to moment, to see me yield. Every time, therefore, they saw me (which was very often) go for water, they felt confident of my fall; and when they found me taking water merely, their execrations of me were absolutely frightful. Instead, however, of desisting, they were stimulated to new efforts against me. Thus, at one time, as I sat by the open window, they planted themselves, in a mass, just outside of it, and breathed unitedly and forcefully upon me, in the hope that this fiendish, inflaming breath might so exhaust me, as to make a stimulating cordial indispensable. And I did in fact become so debilitated, so tremblingly weak, that I felt well-nigh desperate. But resolved, as I was, that I would not touch brandy—least of all at the suggestion of such counselors—I told my tormentors I would not, though death should be the result. It was curious to hear their utterances of admiration, mixed with hate and wrath, at my stubborn refusal, in the height of the agony which they evidently saw I was enduring, to taste what would so quickly

have brought relief; to be had, as this was, by the mere extending of my hand.

But I suffered in mind, too, as well as body, placed in this anomalous condition; feeling myself growing continually worse; knowing no method of escaping the presence of these demons or of counteracting their devices; the horrible thought came over me, that the Divine Being had forsaken me! From the depths of my soul went up again and again unspoken entreaties to Him for deliverance from the assaults of this diabolic crew. But no sign appeared of a favorable response, while my unuttered petitions were repeated aloud with mockery and laughter by my malign tormentors.

Finding I was growing more and more exhausted, and determined to change my sensations, if possible, even though I could do no more, I sallied forth for a walk; knowing air, as well as water, to be one of God's remedies for bodily disturbance. But the spirits accompanied me. Incessantly were their odious voices heard before, behind, and on either side of me, conferring among themselves; execrating, vituperating, and sneering at myself; and alluding to theaters and other places on the way, as scenes of their former successes in snaring men by their evil arts. "Let's keep with him," I heard them say, "for he's going to indulge at some drinking saloon—we'll have him yet!" Onward I walked, square after square, companioned by this "hideous rout," striving to urge me into every saloon I passed; breaking out into shocking execrations as I passed each without stopping; and attempting to apply the torch in turn to each and every forbidden appetite. Several times portions of the band proposed relinquishing the

attempt upon me as impracticable; but two or three insisted on its further prosecution, and still hallooed forward the deathful chase.

After walking a mile, I turned back, still beset by the same unwelcome company. Before proceeding far, the query chanced to arise in my mind, who a certain member of the band was, whose baptismal name I had several times heard pronounced among them; when instantly occurred the thought, that it must be a young man I had formerly known, who had died early of desperate inebriety. The moment this thought flashed across my mind, a blast of blasphemous wrath from this very person, proved me correct. There seemed no bounds to his fury at my detection of his identity and present condition. It seemed to me as if, forgetting his want of a material frame, he had tried to dash himself upon me and rend me. Certainly he hissed, serpent-like, in my ear, and put in action a new engine of diabolism. He made a sound, as if spitting at me; and he no sooner did so, than I heard the others exclaim, "That's right—that will weaken him!"—from which exclamation I inferred that, until now, they had forgotten to employ this device against me. He repeated the act again and again, and I fancied it did have the effect to increase my debility, so that I was glad to get back to my hotel. But his malignity, super-fiendish as it was, pursued me thither; and I no sooner sat down, than he apparently stationed himself behind me, and began blowing a stream of hot breath continuously on my head. I could distinctly feel the deadly simoom go through and through my brain, burning and stinging, while before my eyes there was a wavering and shin-

mering, as of heated air-currents. How dreadful was the complication of my sufferings! The rest of the very demons themselves remonstrated with McCune (this is a feigned and not the real name) for his worse than diabolic cruelty to one who, at least, had never injured him. But in vain. He still breathed upon me this fatal breath. Again and again I implored relief from on high, but as yet no relief was given.

At last, from inability to sit up longer, I went up to my bedroom, with how much of awful foreboding you may possibly conjecture. "Now we'll finish him," was the exulting cry I heard from my tormentors, while ascending the stairs. I anticipated a night of horrors, though unable to guess what shape they would assume, nor was I disappointed. I expected to be assailed at every point of body and soul; and especially to be urged by every species of device to suicide by the razor, for I heard this suggestion whispered among them. However, I left my razor in its usual drawer, and made such preparations for the night, as were in my power, of a conservative kind. Thus, my windows being opened, and a complete draught through the room established, I placed a table near my bed-head, furnished with lights and books. First bathing from crown to sole in cold water, I then dipped a long night-dress in the same, and put it on dripping. Finally, I dipped a large towel in water; put it round my head; and then stretched myself, book in hand, on the outside of my bed.

Sounds from various quarters of my room; from outside the windows, and from the entry passing my door, soon showed the mustering of the demon hosts to their work. First were heard all sorts of lascivious sounds

and words, apparently in the opposite and contiguous chambers; designed (as I learned from the conversation of the actors) to make a breach in the firmness of my resistance to the evil they would fain involve me in, by arousing other propensities also forbidden and destructive. This first attempt, however, was soon abandoned, for they perceived at once I told them truly, when I said it was futile. Next they essayed to break me down by terror, that, being thus thrown off my poise, I might lie open to their machinations. Thus, they kept uttering my name aloud, as that of a person guilty of every species of baseness and crime; and soon, therefore, I heard the hotel-keeper threatening to turn, at once, into the street, the man thus charged, as being, to say the least, a very suspicious case. Again, I heard a crowd of people thronging the entry, talking loudly of the police being in pursuit of an atrocious murderer, who had been traced to this house, and even to this very entry! A thousand such devices succeeded each other, all contrived and carried out with more than mortal subtlety. At times I was agitated not a little, but on the whole, I was able, I can not tell how, to hold myself tolerably firm and fearless.

But, ere long, they relinquished these alternating attempts, and applied themselves to the grand demonstration, which, they seemed to think, could not fail—the ordeal by fire. I felt that a considerable number of them—I judged full a dozen or more—ranged themselves on each side of me, from head to foot, and each, selecting some single point of my body, began breathing on that point a continuous stream of flame! The first breath struck on each spot precisely like the touch of a

live coal, and I started from it exactly as one starts from the casual contact of such a coal. I could hear them respire, each and all of them, as distinctly and loudly as a tired sleeping laborer, and every one of these full respirations was like a gush of flame cast upon me. It seemed to me that it was utterly impossible I could endure through the long, lingering night, these diabolic breathings, which, at the very outset, stung and burned me almost beyond bearing. Wrung with anguish and well-nigh despairing, I again implored Divine aid. But no such aid came, nor the slightest tempering of this fiery bath. Still the thought of yielding to my tempters and seeking the relief they had been so long urging, was rejected more indignantly than ever.

I strove to fix my attention on a volume, in which I had lately got much interested (it was, I think, the life of Madame Guyon), but a jet of fire, darting incessantly into either eye, made seeing well-nigh impossible, even had I been less distracted by the fierce tortures I was enduring. On—on—monotonously, sonorously on—went these fiery respirations, till without and within, from the head to the feet, my whole frame felt as if, like that of Kehama in Pandalon, it were transmuted into one living coal! My dripping envelopments ere long became so heated, as to feel like cloths dipped in boiling water, and again and again was I obliged to get up and redip them in water directly from the hydrant.

A strange accompaniment of all this was, that, outside my window, there seemed to be a vast world, which was not this our material world or at all analogous to it; but in which, as in that famed whispering

gallery of old, the faintest sound, uttered in one extremity, ran reverberating round a vast concave, till it passed off in thunder-tones at the opposite. In that world I heard the noise of a countless multitude of demons, once men, who were awaiting the result of the present attempt to make me such a one as themselves, and were, meanwhile, doing what they might to aid in this destroying work. Had I a Shakespearian describing faculty, together with a power of mimicry that could copy infallibly every sound under heaven, I might perhaps impart some idea of what I then and there heard. It was hell in very truth; the home of all jarrings, and clashes, and blasphemies, and mad mirth, all having a pungency such as naught can create but the sharp ministries of pain alone. I never listened elsewhere to such wit and fun; I never heard before such peals of laughter, now rising into screams, now exploding in stunning uproar. Voltaire never mocked with such razor-edged keenness at religion, its offices, or its historic claims; nor Paine uttered ribaldry so brutally coarse. Ever and anon the fiendish crew boasted of the evil and misery which, unknown, they had wrought on earth, while the wise and the scientific had imputed it to agencies quite different. "Miss Purbeck, of Salem," said they, "owed to our ministration those inconceivable agonies of long lingering years. Miss Martineau we can pardon for recovering health in consideration of the years of suffering she owed to our kind offices." "We were the authors of Dr. Channing's life-long disease and debility." "We impelled Dr. Webster to the assassination, that carried him to the scaffold."

Thus they went on a long while, vaunting them-

selves the hidden springs of numberless crimes and disasters in all quarters of the globe; and ever and anon, as they completed some relation of wretchedness and ruin wrought by them, a peal of blood-curdling laughter ran roaring and shrieking all round the echoing concave that overhung them. While they were thus talking, my memory chanced to turn to some foregone seasons of my own life, marked by those great calamities that lay one prostrate, and those rending anguishes that strike dumb. Instantly they read my thoughts (as is the nature of spirits), and burst out into the loudest and most discordant mirth I had yet heard. "Are you, then, the one we dealt with then and there?" (It seemed that, until that moment, they had failed to identify me, as the person they had, on certain former occasions, most cruelly tormented.) "Well," said they among themselves, "if he lived through those assaults, there's not much chance of breaking him down now!" (They here alluded to a dangerous illness I had experienced several years before, which just missed of proving fatal.) My mind also happened to turn to some acquaintances, who had been extraordinary sufferers, and forth broke another roar of laughter, intimating that here also they had been active. In the course of these conferences with each other, I heard pronounced the names of many and many a one, whom I had known or known of, but who had deceased a longer or shorter time before; all of whom seemed to take a special interest in the present endeavor to bring me into their own ranks.

In the intervals of these assaults, direct or indirect

upon me, the demons made exceedingly merry among themselves with very much that noisy, painful-sounding mirth, which may often enough be witnessed among the habitual and rapidly deteriorating haunters of a drinking saloon. There was the frequent loud laugh, whose loudness seemed partly designed to drown the clamors of torturing thought: there was the keen, pungent jest, whose keenness could come only from a mind, whose faculties were edged by habitual suffering; there was the sarcasm cast upon religion and its requirements, and upon virtue in all its manifestations, evidently prompted by despairing remorse at having proved recreant to religion and virtue; there was occasionally a snatch of singing, and once a song of several stanzas chanted by several accordant voices. And, oh, what a song was that! The voices were exceeding fine, and it seemed as if, for a moment, the very soul of early innocent days had come back to breathe through them, and mingling with the sadness of the hopeless present, gave a pathos to the tones, as they swelled and sank, that made the chant inexpressibly touching.

I could not restrain my tears, even on that couch of fire. Neither, indeed, had I been able to refrain from frequent laughter at the wit and drollery tossed to and fro among those who were watching my torments.

These torments, I may remark, had received no other alleviation, than what came from my getting somewhat used to them. This, for a space, was a partial alleviation; but no sooner did my tormentors perceive it, than they augmented the rapidity of

their respirations. I could hear them pant and breathe fast and hard, as one does after violent running or other exertion, and then I could feel the heat increase where their breaths fell.

A remark made by one of them I record for its strangeness and its unintelligibility. By the others he was called by the name of a somewhat noted physician now deceased, and the point of his assault was over one of the important vital organs. Said he, "I perceive this person, by the quality of his blood, to be capable of evolving more heat than any one I ever knew; and his constitution is such, that in any enterprise which interests him he is competent to the most incredible efforts and achievements." The reader must be a better physiologist than myself to extract much meaning from this.

Occasionally the whole matter I was involved in struck me as excessively ludicrous. The idea of some dozen of beings, who had once been judges, physicians, &c., gravely putting me to the torture by breathing upon me for several successive hours, with their whole force, was so droll, that I would burst out laughing, and taunt them with the bitterest words I could coin. I soon found, however, that this was no wise policy, for my torturers raged with redoubled fury at my taunts, and breathed the more fiercely and fast, so that at times they actually hissed like so many serpents.

It was now approaching morning, when feeling an unusual intenseness of heat over one vital organ, I heard one of the party exclaim, "Now you're going to hell—now I'll repay you for charging me with low dissipation"—and the burning grew more and more insupport-

able under the quick, loud breathing of the speaker. I asked him who he was. He replied, "William Howard,"—a person I have before mentioned—adding that, in old college days, I had spoken abusively of him, as a dissolute, worthless fellow; "but now," continued he, "I'll repay you, for you shall burn into hell before morning!" And then he renewed his furious attack. "God forgive you!" I exclaimed, in the start produced by this redoubled torture; when, strange to say, the heat partially abated on the instant. Strange, too, that his companions remonstrated against his ferocity, and insisted on his moderating it. He actually complied; and at the same moment they all respired so much more moderately, that my sufferings became palpably less severe. I then explained to Howard, that he was in error about my having abused him, for that having personally known nothing of him, I had said nothing that I could recall.

From this, strangely enough, I got to questioning my agreeable companions about the place of their abode, its appearance, usages, and conditions. Two or three of them made some few replies, though it seemed (I know not why) difficult for them to speak on the subjects of my inquiries so that I could understand them.

I asked them if hell resembled earth in outward appearance? They said yes; that there were land, water, trees, grass, &c., there as here.

I asked if they dwelt in houses? They replied in the affirmative, but did not give me a clear idea of the architecture used among them. They said, too, that they had certain species of grains, on which they sub-

sisted, but they had no horses or other locomotive animals.

They told me they all dressed in garments made of a yellowish brown material, and shaped in the mode prevailing among our Oriental people. They bore, they said, much the same shape and appearance as when living on earth; that they used an oral language, as we do here, and also communicated by glances of the eyes, inflections of the mouth, and movements of the facial muscles. They had among them something like the marriage relation, but it was dissoluble at the will of the parties.

I put sundry other questions, some of them relating to their beliefs on various topics, but the information I obtained was not very satisfactory. In fact, these responses taken together are so meager and uninteresting, not to say silly, that, were I penning a fiction, I should certainly either omit them, or invent, if I could, something better in their stead. But, as I am recording actual occurrences, I have set these down just as I heard them.

In this sort of communication both parties seemed to have nearly lost sight of their condition, and the objects that had consumed so much of the night. I had, in a considerable degree, ceased to suffer, and my antagonists had nearly ceased to torture. Indeed, some of them appeared absolutely to have dropped asleep, while the first faint morning twilight began to glimmer through my window. Outside, too, the immense noisy multitude had grown almost totally still, and I began strongly to hope that the ordeal was over; that by some merciful intervention I was plucked from the gripe of the demon host.

How then was I startled, when suddenly I heard a stunning outburst of noises without, which showed plainly the whole fiendish throng to be awake and waiting! At the same moment a loud, commanding voice called out, "Have you finished him?—Is the work done?" One of the party within my room replied, "Finished him!—no, he's unhurt and sound as ever, and they are asleep!"

The voice outside, with a blasphemous execration, then exclaimed, "I must kill him myself, then, and have done with it, for we must and will have him!"

An instant after, some being flew or bounded into my window (I could just perceive a shadowy something intercept the light partially for a moment), and took his station upon my bed, at the back of my head. I could'not see him, but I could dimly discern something like a stick or branch held, as I supposed, in his hand. This branch he kept waving to and fro above my head. It made a sort of crackling, electric noise as it moved, and I either grew, or imagined I grew, faint under the process.

It was impossible now to help feeling pretty thoroughly alarmed and disheartened at this fresh proof of the inveterate hostility which was pursuing me, especially as I could form no conception of what was to result from this mysterious movement going on above me. Fancies began to come thick and fast of some new and strange anguish, suddenly to seize upon the very springs of life, as a consequence of the work which this malignant being was performing in ominous silence. The thought, too, fell blightingly upon me, that I must have been absolutely surrendered by Heaven to the

power of the demons to wreak their whole will upon me, else I could not have been left helpless so long in their ruthless gripe. I even remonstrated earnestly with my would-be destroyer, against his thus persisting in his attempts to enroll me in his band, alleging that I must be more a hinderance than a helper to demoniac aims and enterprises. To all my urging, he answered not a word, but continued to wave the mystic wand.

I then relapsed into a silence, in which I still held my will, braced as firmly as I could, against any consenting surrender to his efforts. He continued to wave; I should judge a full half hour, when, as I still remained unsubdued, he dashed the wand against my side, where, with a hissing noise, it seemed to become extinct, and with a wrathful execration he became still.

For a considerable time I lay expecting either some new assault, or else some destructive consequence, I could not conjecture what, from the one just terminated.

At length, as I was on the point of yielding to despair, at the thought of my present state, and the recollection of what I had gone through for the last few hours, the "benediction of the covering heavens," the merciful deliverance I had so many times implored in vain, descended upon me in the form of a dewy, profound, dreamless sleep, from which, after several hours, I awoke, completely free from the recent disturbance, and affected solely with a slight un-paining languor. But the impression of the last night's events remained; and I thought then, as now, after the lapse of years, I think, that there was more in those events than can be explained by, or than is "dreamed of in our philosophy," shallow, skeptical, and material as it is. I leave to the

reader to frame his own exposition. Many will, perhaps, be able to define the nature of my condition; at any rate to their own satisfaction.

EXPLANATION OF MENTAL SUFFERINGS.

We surely can not reasonably expect to obtain stronger testimony. How much of it is chargeable to opium-eating and intemperance? Verily, no one can desire *more thrilling revelations from Pandemonium.* Now, the explanation of all this is necessarily metaphysical; but I will proceed to give it. For, having myself experienced much of a spiritual character, I feel qualified, to some extent, to indite a few sentences of practical advice to spiritual mediums already developed, and to those persons who are likely to become such.

In the first place, let it be lodged in the mind, as a universal principle, that every man *is a duality*—a double being—a *One*-ness, growing out of the interpenetration of *two* natures. Every man has two different spheres of consciousness—an external, material, or sensuous sphere, and an interior, spiritual, or supersensuous sphere. The external sphere in man, is the medium of communication with the objects, sensations, and phenomena of the external world, in which we now reside; and the internal sphere is the medium of communication with the objects, sensations, and phenomena of the spiritual world, in which we are destined to reside, after the external sphere, with the external body, is cast off, like a worn-out garment, and put forever away in that wardrobe, called "grave-yard." But we live, for the present, in an external world, full of mate-

rial magnetism, drawing the spirit outwardly, causing us, too frequently, to become unconscious and unmindful of that brighter and more interior sphere to which, in spirit and in truth, we are related

The more we are absorbed or involved in the material sphere, the more we are unconscious and skeptical as to existence of the interior and spiritual. The great majority of mankind are under the *magnetism* of the external world, and to such—who are in "outer darkness" and discord—where, in the midst of temporary pleasures, of every variety, there are "weeping, and wailing, and gnashing of teeth"—to such there is no immortal hope, no Spirit-Land, no God! Such persons, however, are frequently strong and energetic. They work like beavers. *They believe in this world*, and in the happiness which may be drawn from the fields and vineyards. They believe in what they see—in steamboats, in locomotives, railroads, and telegraphs—and so, these instrumentalities of civilization and happiness are constructed. I do not say that this world is blessed and civilized, exclusively, by materialists—by persons unconscious of the spiritual sphere—but, that the majority of the world are in this external state of being, of feeling, and belief. The disadvantage of this condition is, that such persons are more or less insane, ignorant, or unreasonable, concerning things of an interior and spiritual character.

On the other hand, the more we are absorbed or involved in the spiritual sphere, the more are we necessarily unconscious and unmindful of our multiform relations to the world in which we now live. We may be rational and moral, when measured by the interior and spiritual standard; but irrational and insane, when

estimated by the opinions of the steamboat captain, or the experiences of the railroad conductor. In the light of the spiritual sphere, all material existences seem insignificant and worthless. Before the kindling luxuriance and breathing beauty of a spiritual scene, the earth, with all its gold and grandeur, fades away into disgusting worthlessness, and rolls into comparative nonentity! Persons, whose interior sphere is open, in this way, to the spiritual world, are extremely sensitive and impressible. They work like bees, and must have flowers. They believe in the other world; this is peremptorily ignored; and the disadvantage of this condition is, that such persons are more or less disqualified for the material sphere of the sensuous world. They become ignorant, unreasonable, and, to some extent, insane in the conflict between their sensuous and super-sensuous experiences.

Hence, dreamers, somnambulists, psychological subjects, clairvoyants, poets, prophets, seers, and what are now termed spiritual mediums, become occasionally unfit for external contact and material activities. They are sensitive and nervous, because the controlling power of the body has changed its plane of activity—has gone inwardly toward the region of the *innermost*, and left the *external surfaces of the nerves* destitute of their tranquilizing medium—hence, the world becomes almost unbearable, and is oftentimes improperly repelled and abandoned. Such persons are surely on "the broad road" to fanaticism, although they began their pilgrimage by entering in at "the strait gate" of personal discipline. These unbalanced characters are wandering in every reform field.

From these positions, I have a few practical deductions

to present, for the consideration alike of materialists and spiritualists.

First. Both extremes of existence are but different degrees of *insanity;* more properly, of ignorance and discord.

Second. Both conditions are wrong; because, when one is indulged in, at the expense of the benefits of the other, it is a partial resignation of the greatest blessing of our being; *i. e., an individuality of consciousness, will, and reason.*

The man who lives and believes in this material objective world, exclusively, *is but half a man!* He is a materialist; his world is lighted by the Moon, and he believes in no spiritual Sun. While, on the other hand, he who is wrapt in psychological wonders, and yearns only for the spiritual side of life, *is, also, but half a man,* and grows rapidly abnormal and unsound. Let it be distinctly understood, therefore, that, to resign *our consciousness of individuality*—to give ourselves wholly to the exclusive magnetism of either one of the worlds or sides of our common nature—is to violate the Law of Justice (organic equilibrium or harmony), and the effects could only prove abnormal and absurd.

Third. To be wholly material, is to be deprived of the blessings which flow from the spiritual; and to be wholly spiritual, in this sphere of existence, is to be an unphilosophical or discordant person.

Fourth. The best way to graduate the impressions which roll upon our consciousness from the two hemispheres of our being, is to be passive or willing in spirit, and ready for any thing, but always *firm* in our prayer for truth, and determinedly opposed to whatever sen-

sation disturbs the harmony of our material or spiritual being.

Fifth. It will be found that all the "devils" of the universe are living in the symbols of the mind—on the *middle ground* between our material and spiritual organizations. What are called "evil spirits," originate in the conflict of the nervous system, when one state of mentality is indulged at the expense of the blessings which the other may contribute or confer.

Sixth. It will also be found that the charge of insanity is, in reality, no more applicable to the excited spiritualist than to the cold materialist; because, on the ground that extremes of every description are unhealthy, it follows that the human mind, in either condition, is out of the true equilibrium, and hence abnormal. And, as the majority of mankind are in exclusive bondage to the magnetism of the material side of human nature, so the *minority*, who incline to the spiritual side of existence, must expect to be voted abnormal. by the majority, and hence, also, fit candidates for the lunatic asylum! Now, be assured, here is a large field thrown open for the exercise of the principles of toleration; and the ability to dispassionately consider the claims and tendencies of our common nature, may now have a freer manifestation. To consider one another insane is an easy matter; but to ascertain the exact standard of judgment in the premises, is a branch of wisdom not so easily acquired. Nevertheless, I have no hesitation to state the philosophical law, whereby we may adjudicate for ourselves, or by which others may judge for us, as to the actual condition of our Individuality. And this law, as my perception and experience go con-

clusively to establish, is *the law of harmony* between the material and spiritual natures, from which duality we are individually derived and eternally perpetuated.

If the spiritual sphere draws us out of organic and sensuous harmony with the laws and circumstances of the external world, then we have, in spirit, taken an abnormal position—one side of Truth; and the same is equally true, if the material sphere is suffered to becloud our spiritual or supersensuous nature, or allowed to conceal, in us, the interior evidences of our immortal inheritance and blessed destiny. Either state is unsound and unhealthy; hence, of necessity, proportionably insane and dangerous. In either extreme, the mind is beset with imaginary devils, imaginary hells, and imaginary evil spirits. You will not be surprised to hear me so acknowledge myself believing; for so am I at length constrained to say: and you, who, from spiritual experiences, have been forced to a similar position, can follow with me, this acknowledgment to its ultimate analysis.

Seventh. All are, or may be, mediums. All men are seers. The spirit of God is infinite! and the drayman, the tollman, the merchant, and railroad contractor, as well as the poet and philosopher, are, to some extent seers of spirits, or, more properly, of the *forces* of nature, which are the *life-currents* of the universal spirit. Now, be it remembered, *these "forces" or laws appear discordant to the discordant man;* and harmonious to the man of harmony. If a musical instrument be out of tune, not even the most skillful performer can elicit *music* from its cords. If a human brain be unbalanced in its forces, *or disproportionate in any department of*

its combinations, not even the angel Gabriel could impart to it an impression which shall be altogether consistent and reliable.

Eighth. Let no medium, therefore, believe in evil spirits upon evidence personally received; because the *imperfections* of human brains are yet a disqualification —the symbols of wrong conditions are there—standing in the gates of mind, preventing the development of good judgment upon a question so momentous.

Ninth. If we desire reliable illumination, let us go upon the Alps of personal harmony. If we would hear the "voices of angels" understandingly, let us go upon the Mounts of purification, temperance, and simplicity.

Tenth. If we would comprehend the external world, and subjugate it to our *will*, we must look at and work upon it from the spiritual sphere; because all Outward phenomena—seeds, plants, trees, great mountains, vast oceans, the bending sky, birds, the inhabitants of forests and floods, and the successive development of human societies—these all flow from spiritual or invisible sources of causation. And it we are so truly in bondage to the external, and to the innumerable symbols and superstitions which grow like fungi upon its varied surface, then are we most truly "mediums" for the *fantastic impressions* of existence—seeing the basis even of that old "impression" upon which the doctrine of *good and evil deities* was predicated and erected by Zoroaster.

Eleventh. Experience prompts me to affirm, that *good* communications depend upon *good* states of mind. If you would have *true* impressions, live *true* lives. Your drinking, sleeping, eating, occupation, &c., must be free

from *extremes*, and consistent always with the reciprocal laws and developments of your dual nature.

A fever is one state of the body—a chill is the opposite; both are wrong, being out of harmony with nature; and both, therefore, develop "devils," in the shape of internal disorders; and "evil spirits," also, in the familiar shape of pains, aches, and mental disturbances. But this is a merely physical illustration. Let us apply this thought to the mind.

Now, the mind, be it remembered, is the greatest and most fertile source of perplexities. How can mind investigate itself? Can mind solve mind? As well might a man try to lift himself by his own ears. Still, we must onward press, and analyze *as much* of mind as the self-investigating power will allow.

Considered as a dualism, with two sides to his individuality—one outwardly, facing the *natural* sphere, the other inwardly, facing the *spiritual* sphere—let us never fail to remember man when under the dominion of his *outward* attractions. Outward attractions are determined by the symbols or the organs of his mind. The inward activity is determined by these external forms. As to the *origin* of these forms, we will not stop to inquire. In demoniac visitations to the brains of an inebriate—during the psychological paroxysms of *delirium tremens*—the effect of these symbols is particularly visible. If a most beautiful angel should stand by the bedside, the *inflamed* symbols would convert the object into terrible and frightful proportions. The gentlest breathings are supposed to be the *living fires* of Gehenna. The room is imagined to be *on fire*, and the seer will spring to save his life, while there is noth-

ing of the kind existing exterior to his mind. But I have clear impressions that spirits do sometimes work (upon the minds of certain unfortunate individuals) thrilling symbolic representations or *dramas* solely for the sake of securing a reformation. But enough. This law explains all: that mental discord, and the symbols of such discord, develop all the conceptions of hells and of demons that ever obtained a footing in this rudimental existence.

A VOICE TO THE INSANE.

THE DIFFERENT CAUSES OF INSANITY PHILOSOPHICALLY CONSIDERED.

SINCE the dissemination of the thrilling idea of a possible intercourse between the two worlds, our eyes and ears are constantly assaulted with newspaper and verbal reports concerning the frightful increase of insanity. "Behold the effects of the New Philosophy!" exclaims a petrified impersonation of conservatism: "What do you think now? Don't you see that everybody interested in the manifestations is going crazy? A tree shall be known by its fruits." The secular journals record almost every week two or three new cases of intellectual aberration; thus swelling the list of victims to modern developments and hallucinations.

The retreats and asylums in the Western and Northern States, if the public prints be correct, are filling with mentally diseased individuals. The increase in the number of insane is said to be unprecedented in the annals of historic record. If these reports be true, as certain persons think they have considerable reason to believe they are, then indeed have we a new theme for deliberate contemplation. We should not disguise

any fact, however unfavorable or prejudicial to our cause; but instead, should *examine the fact*, or reported event, with all the candor and impartiality possible for honest, fearless, philosophic minds to command. Self-culture requires the cultivation of this mental habit; self strength is impossible without it. Men must be self-honest, self-inspecting, self-impartial, before these causes of communal happiness can be rendered efficiently active among the earth's inhabitants.

It is no plan of mine to establish a new form of sectarianism. A desire so low and so unworthy a Man has never for a single moment occupied my brain. Sectarianism has been the curse of the Christian world. The good, and truth, and beauty of the doctrines of *Jesus* have been deformed and placed in unnatural juxtapositions by the sectarian schemes of certain famous men. If I know any thing, I know this. Consequently, should I become fired with sectarianism, and set myself to the work of constructing a new Party—merely a new form of an existing Evil—then manifestly I would be sinning against the Holy Ghost: transgressing against the Sovereign Law of Right within me, upon which alone are established the *equilibrium* of character and that interior *happiness* which every one is organized to possess.

Insanity is a deplorable disaster to the mind. The universe is an opaque absurdity to the unreasonable being. Reason is the king whose dominion comprehends the vast territories of objective and conscious existence. Without the king, the kingdom becomes a blank scene of desolation. On one occasion, a lunatic was asked "what he thought of the world?" In reply,

he immediately chalked a large circle on his prison-wall. As he put within the ring no lines for rivers, no ridges for mountains, no indications of continents, the visitor inquired of the diseased mind "why he omitted these things?" "To me," replied the lunatic, "the world is like *that*—all blank, all blank, all blank!"

If the spiritual manifestations produce *insanity*, it is time that the world had the benefit of the fact. Those who have *not* investigated, should possess such information as a criterion to their judgment in the prosecution of an inquiry; while those who *have* made themselves acquainted with the subject, should also know all the facts, and the conclusions logically deducible from them, in order to meet opposers truthfully and his own objections without confliction of thought..

In the first place, I openly acknowledge that the new developments have acted as secondary causes in the production of insanity. The mail brings me occasional evidence. No longer ago than last January, I received a letter strongly appealing to my "principles of humanity and benevolence" The writer wrote "in behalf of an idolized brother. * * * About four years since he became interested in the rappings by being told that a deceased sister was present at the circle. From that time he has believed this beloved sister to be what he was told at the time she was—'his guardian angel.' A year ago last September he became what is termed a 'writing medium,' got entangled with what he supposed to be, and called at the time, 'evil spirits.' * * * They kept him writing when he should have been working or sleeping, and in a short time he began to *show signs of*

mental derangement." Taken altogether I have probably received not more than six letters of this description. But, as before said, the Press is every week promulgating what it terms the "deplorable effects of spiritualism and the new philosophy."

In the second place, I foresee no prejudicial influence to grow out of such an acknowledgment. But I do perceive a *good* in it; which may appear as I proceed. This charge of *insanity* is the most influential obstacle just now to the more rapid advancement of the manifestations. Hundreds, by an impulsion of will, shut their minds against the unfolding evidences of spiritual intercourse; solely on the ground, that all spiritualists are *reported* to be more or less insane, and some of them already under medical treatment. Instead, therefore, of furnishing weapons for our opposers by a candid acknowledgment of the facts, we are rather doing something to *enlighten* ourselves and the community generally upon the laws of the human mind. If the facts will conduct us to *sane* conclusions, perhaps we shall be almost willing to tolerate the effects already developed, and with our increased knowledge prevent all like occurrences hereafter. It is to this end that I am impressed respectfully to submit the following thoughts:—

The logic of conservative editors, and of their masters, the clergy, is this: "The spiritual manifestations make people insane; hence the manifestations are *evil*, and should be shunned as an injurious delusion." "If reports are to be relied on," says the *Medical and Surgical Journal*, "this extraordinary disease, the spiritual rapping mania, is rapidly spreading. It takes

admirably with a certain class of minds. Gentlemen who were esteemed for their sound discretion, heretofore, discover at once to their friends that a screw is loose in the mental machinery. With a profound expression of thoughtfulness, when the rappings are mentioned, some of them timidly venture to suggest that 'there may be something in it.'" In this connection let me inquire: Is it sound logic, is it a good doctrine to advocate, that a matter is evil and dangerous simply because certain disagreeable effects grow out of it? Suppose, to use a strong comparison, I eat a poisonous herb, and thereby cease to live on earth: tell me what is wrong or evil? Is the plant evil? Nay: the wrong consists in the *inadaptedness* of the qualities of that herb to the welfare of my physical economy. Suppose I walk impetuously across the floor, and, in consequence of inattention to my footsteps, stumble over a chair, and injure myself exceedingly. What shall I do? If I adopt the logic of the conservative, I must denounce *the chair* as being a dangerous evil, and destroy it, if possible. But if I adopt the logic of truth, I shall walk next time with more deliberateness and rationality. The world is full of poverty, and disease, and suffering. Is *life*, therefore, a dangerous evil? Is existence, therefore, an *ignis fatuus*, delusive infatuation, meriting the scorn and condemnation of philosophic minds? Or, is not *existence* the greatest blessing? and the effects growing out of it, are they not the fruits of a disordered social arrangement?* Do they not also issue from unfortunately organized

* See "History and Philosophy of Evil."

members of society? Come! let us be candid, reader: let us never shrink from the responsibility of rational conclusions.

The doctrine that the manifestations are *evil*, because some fifty persons have been over-excited by their own extremes of habit and over-wrought indulgences, or mental predisposition, is an idea as weak as the institutions from which it emanates. There is no truth in it. It is a cheap logic, employed in the pulpit to frighten the people from the new developments. And certain *fungi* indigenous to the conservative soil, in the shape of editors and tract writers, reiterate the fallacious reasoning whenever exists the slightest pretext, no matter how superficial, for writing a verbose denunciation.

Some persons are too indolent to investigate; others are too deeply immersed in the waters of Oriental thought; but the majority of society are too *proud*. This pride and superficial high-mindedness constitute a powerful reason why there are so few who enter the kingdom of heaven. There are very few persons who "repent and become as little children." They belong to the wealthiest families, go to the richest sanctuary, and walk proudly in the highest paths of social existence. How can they bend the knee to a *development* which the minister denounces, or which fashionable scientific men pronounce unsound? As an example of this I quote the following:—

"Whether the assumption of the believers in spiritual manifestations be true or false, we do not now propose to inquire. It is of their sad effects we have a word to say. There are minds, possibly, which can enter upon an investigation of the claims of the spirit-

ualists, can observe their operations and their singular developments, without being injured. They can hear what purport to be communications from the spirit-world; they can hold converse with departed spirits, as carried on by spiritualists; they can see material substances perform strange evolutions, and not be affected, perhaps, immediately, in any injurious manner. But it is not this class of mind that is so much exposed to harm to any great extent, from the fact that it is not so easily brought to the task of deep investigation. Men of strong thinking powers, constantly engaged in philosophical and scientific research, have not, as yet, to any great degree, been occupied with the spiritual developments referred to.

"It is hard work to get such mind to grapple with what appears tinged with so great ridiculousness and absurdity. If, however, it is at any time brought to bear upon such material for examination, it approaches it with that deliberateness and rationality that ever characterizes inquiries after truth. Its efforts are not marked by that fervid excitability, which impairs reason and prevents faithful research. It enters upon the work of investigation with impartiality, and a willingness to expose error the moment it is detected. It can not be relied upon to sustain or encourage delusion. It leaves the field of exploration, the moment it finds itself guided solely by an *ignis fatuus*. It prefers to walk in sunlight, rather than grope after the changing brilliancy of the glow-worm. There may be exceptions to the remark; but we unhesitatingly say, that the great mass of the scientific, the cultivated mind of the age, can not be brought into the support of spiritualism, so

called, or any kindred delusion. Such mind is secure from the influences of all such infatuation."

The foregoing paragraphs are an editorial attempt to stimulate the scholastic superciliousness of so-called scientific men. "It is hard to get such mind to grapple with what appears tinged with so great ridiculousness and absurdity?" This is, when viewed correctly, the keenest irony. These same scientific men will pay their dollars to see an Egyptian mummy unrolled from its century-worn shroud, or spend much time in examining the organic remains of some defunct fish or quadruped, whose fossil vestiges the Irishman's spade has unexpectedly exhumed. These men are all too subterranean! The earth and its contents—the granite state, the mineral kingdom, plants, animals, and the human economy, with now and then a generalizing glimpse at the stars —form the field for scientific research. But when a more interior and spiritual theme appears, then comes the cry of "ridiculousness and absurdity"—thus fighting against a principle which they unquestionably neither comprehend nor appreciate.

And what is the result? The field is opened to the exclusive revelings of impulsive organizations. The new marvels have the effect to fan into a blaze the slumbering embers of some old religious enthusiasm or excitement through which certain individuals have passed, plunging them into unprofitable fanaticism, and the question also into unmeaning jargon and unphilosophical relations to the wants of the world. Such, to some extent, has been the fate of the manifestations. And mental alienation has followed, in a few instances of over-excitement; but the candid mind will discriminate

between the abuse of a blessing, and its right application to the needs of man.

The external and fallacious argument, that a thing is evil because, when abused, it bestows an injury instead of a blessing, is perhaps the strongest weapon which churchmen and grand-jurymen can wield against a movement to which they feel a prejudice. This was a popular objection to the doctrines of the Second Advent.

"Consider well," says a writer on the love of the supernatural in man, "the Temple of the Second Advent—its thronging thousands, with wild, awe-stricken faces turned toward the East, like Mussulmans to their Kebla, in hourly expectation of the down-rushing of the fiery mystery of the Apocalypse; waiting with trembling eagerness and 'not unpleasant horror' to behold, with the eye of flesh, the tremendous pageant before which the elements shall melt and the heavens flee away—the Baptism of a World in Fire." An excitement so protracted and terrific as this had the inevitable effect, in certain minds, of producing insanity. And thus the churchmen, who could not begin to overthrow, from Scripture, the carefully-systematized arguments of Adventists, had recourse to the logic of insanity, as implying the *evil* and *error* of Miller's theory.

But I cheerfully acknowledge that, if I could see *no other* argument against the Advent doctrine or the religion of the churches, than this weak logic of making certain organized minds deranged, I should accept them at once as being sound and invulnerable. All religions have accomplished something toward distressing and diseasing the human mind; and the logic

when applied to them is as potent as when employed against the manifestations.

Let us reflect upon the causes of insanity. This mental state is produced either by a *suspension* of the functions of some portions of the brain, or else, by an *over-action* of most or all of the organs composing it.

But these are the immediate causes. The question is: "What originates these immediate causes?" The primary causes of insanity arise from the violation of some physiological or psychological law. The idea that spirits produce insanity, as the system of *Nature* stands represented to my mind, is a foolish and unphilosophical thought. The idea of "demoniacal possession" is equally absurd. The obsession of certain persons by "devils, or evil beings" is an Egyptian mythology.

It is a portion of the Mohammedan religion, that every person is momentarily attended by two opposite classes of supernatural beings—angels and demons. These attendants constantly tempt the mind with good and evil inclinations. And it sometimes happens, that both influences meet in the mind at the same moment; when, according to Mohammed, a most terrific struggle or battle ensues between the invisible angels and demons; which combat continues for several days in order to settle the question of supremacy; and if the good beings gain the ascendency, aided by the person's will, then the mind becomes very happy; but should the demons capture the individual, then he is forthwith "possessed of the devil," and exhibits the most frightful signs of madness and passion. Mussulmans acknowledge that this doctrine originated with the Jews; the latter

trace it to the Persian Magi, who learned it from the Egyptians. It is a misstated experience.

The plain truth is this: insanity is a hereditary disease, which, like the symptoms of consumption and cancer, may be roused to full development by the disobedience of organic or mental laws. Or, if not hereditary, and no predisposition exists in the mental fabric, then insanity may be superinduced—

1. By incessant mental care, as in business.
2. By over-physical exertion.
3. By the rushing of blood to the brain, as in apoplexy, in fevers, or childbirth.
4. By protracted dyspepsia.
5. By excessive eating, and drinking of stimulating beverages.
6. By protracted sensual indulgences.
7. By fright and fear.
8. By disappointments in business, or in the placement of the conjugal affection.
9. By anxiety about religious considerations.
10. By the sudden death of a beloved friend or conjugal companion.
11. By protracted enthusiasm or joy
12. By an excessive glow of any love, or of any emotion.
13. By continued suspense of mind on any matter.
14. By over-study, or anxiety to understand incomprehensible themes of thought—such for instance, as "sinning away the day of grace"—or the theological idea of the unpardonable sin.

Insanity is the absence of health. Health is a state arising from the full, free, unrestricted, harmonious play of all the laws, fluids, feelings, and faculties of the body and mind. Any thing which tends to disturb this state in the individual may not be denounced as evil, *per se*, but is simply to be avoided as unadapted to the wants of that individual constitution, because others may employ *the same thing* with benefit and permanent pleasure.

Fatigued and exhausted with religious excitement, some persons experience a mental reaction, and pass into the opposite extreme of cerebral lethargy and lukewarmness. After remaining in this condition a sufficient period to give all the feelings and faculties a perfect repose, the same persons may be aroused by the *new* developments with all the strength which rest from previous religious cerebral agitation would furnish. Now, if such individuals should become insane, the disease is not traceable to the manifestations but to a religious trouble through which in former days they have passed.

It is a remarkable fact, that the principal causes of insanity—even where the manifestations are most abundant—are Intemperance, Sensualism, Love, Money, and Religious excitements.

Public report, which is never wholly truthful, in consequence of the difficulties attending the acquisition of facts, gives us to understand that about fifty persons have been mentally deranged by the manifestations. But, even granting this report to be true (which it is not), does it prove that the New Developments have a bad tendency? Quite the contrary. There are now (1852) in the United States, *nearly five hundred thousand persons* more or less interested and believing in the doctrine of spiritual intercourse. Fifty of this large multitude are supposed to be injured. Can the proprietors of steamboats and railroads give as favorable a report? Can the lightning in the heavens be praised for doing less injury? But we are spending time: this matter is too plain to require further elucidation.

To the excitable we have a few words to utter. In

pursuing the investigation of this subject, or any other, you are admonished never to become irritable, or impatient, or impulsive. If you are mediums or inquirers, the same admonition is applicable. If you become *enthusiasts*, then you are too irrational to furnish philosophical explanations of the manifestations. If you believe them, and are too irritable "to try the spirits" whenever honest or designing skeptics make application, or if you feel *very sensitive* whenever your views are opposed, and disposed to get angry with skeptical minds, then be *warned*, for your own mental condition is not sound. If your interest is becoming daily more and more troublesome and uncontrollable, then take heed, for there is danger of too much mental excitement. If you can not sleep well, abstain from food and warm drink subsequent to *four* o'clock in the afternoon. If you feel restless and nervous in your body, and mentally disturbed and dissatisfied, then abstain from visiting circles and from all reading on the subject, until this condition ceases. The same counsel is equally applicable to persons interested in any religious system, or habit, or amusement, whenever the effect of the same upon the body and mind is not quieting and harmonious. But from this, no person should infer that it will injure to persevere in searching out truth, or impair health, to *philosophically* investigate any question that ever arose before the human intelligence. Nay, it is only "temperance in all things" which is here inculcated—the strictest obedience to the immutable laws of physiology and mentality, and nothing more.

America is a free land, however, and each human being has an indisputable right to do with his mind just

what seemeth best to his own opinion. If he desires to be impulsive and fanatical, he may do so without interference, unless he invades the rights of others. But in a question so important and world-wide interesting as that of an "Open Intercourse of Thought and Affection between the Inhabitants of the Inferior and Superior Worlds," it is unutterably necessary that the investigator be calm, rational, philosophical, free from anxiety and fanaticism; else the question will not do for him at present to examine. If the mind is in the least inclined to over-excitement and despondency, caution and deliberation are essential—no matter what the theme presented for contemplation.

Almost all instances of insanity by the manifestations are traceable to an undue *trifling* with the subject to begin with; then a *sudden conviction* of its truth; then excessive *elation* or *anxiety* in consequence of some extravagant promises made to them by professedly guardian spirits; then getting *involved* in what are termed "evil spirits," and *troubled* by contradictions; then mentally exhausted by rapid *vibrations* between doubts and faith; then filled to overflowing with the *idea* of being an important personage in the eternal designs of Providence, having some ponderous mission to accomplish; then *over-anxious* to undertake it; then *angry* with the remonstrance of friends and, finally, becoming a sad candidate for the lunatic asylum!

I have said that I acknowledge the manifestations to have acted, in a few instances, as the *secondary* causes of *insanity*. But never as the *first* cause! There must necessarily first exist some predisposition in the mind, or the dregs of religious excitement, or a diseased constitu-

tion in consequence of repeated violations of the organic and mental laws; with such a foundation to begin with, it is easy for the person to tread the path of experience above described.

In this connection I am impressed to add another *admonition* to the excitable: *that should you get where you believe yourself to be a chosen instrument, in the hands of Providence, to do some extraordinary work, then look to thy health of body and mind, for there is no philosophy in the conviction.* It is true that every son and daughter of Man has a mission to perform. The unchangeable laws of *nature* provide for this issue of human existence; and if you live righteously, doing *no* harm and *some* good wherever you can, then you are performing your mission. *There is nothing supernatural in it.* Be patient and joyful in your existence, but never fanatical and irrational. Spiritualism teaches temperance in all things. The Harmonial Philosophy teaches *Reason* in all things. If you are *temperate*, if you are not *reasonable*, you are not even a true spiritualist—much less a true representative of a true Philosophy. It constantly must be remembered that insanity is no legitimate offspring of a Philosophy founded solely upon *Nature and Reason!*

It is very proper that every individual should desire to comprehend the *object* of his existence. The "chief end of man" is still an open question. That every one has an "end" to accomplish, or missions innumerable to fulfill in all the mighty cycles of being, must be self-evident from the *plan* and perfection of the human constitution. And the same is true of every plant, every beast, every bird and object, in the domain of organic

life. The mission of every thing is stamped upon its constitution; written in the "book of life," which signifies the living structure.

If, therefore, the mission of every human being is plainly carved on the various departments of his temple, it henceforth becomes an unphilosophical thought to suppose that the Supreme Being will make another revelation of the same instruction.* The entire world, heathen and Christian, has been exceedingly injured by confiding in this absurdity. Veneration for *great* men and *great* names; deferential regard for those who claim to be chosen vessels of the Most High, has constituted a *foundation* upon which inconceivable labyrinths of superstitious despotism have been erected. This error has actuated certain spiritualists. The firm conviction that the Almighty—the Great Positive Mind Himself—has marked out a *special* mission for some individuals to perform, has influenced several who incline toward the new Philosophy. Than this, I know of nothing more absolutely unsound and erroneous.

This idea of a supernaturally prepared mission, begins with a prepossession of the affections in favor of superficial authority, *i. e.* great men and great names. But when this conviction is firmly established in the mind, the individual ceases to be "meek and lowly," and rapidly grows despotically dogmatic. He begins to look upon mankind as so many subjects of his exclusive authority. Every religious founder known to history

* The reader will remember, as an example, the reply of *Galen* to my question, "Why persons of one nation went as delegates to another." The mission is governed by the individual attraction.

has left a record of this fact upon his devotees. They cease to be self-sustaining, self-developing, self-illumi-nated; but, when the leader is gone, they gaze longingly after him, not rationally and lovingly, on the ground of friendship and admiration, but superstitiously and ignorantly, on the supposition that *he was a special vessel* of Supreme choice, an angel direct from the throne of grace! It is my impression that I should be unfaithful to the Principles of the Universe, if I did not write against this absurdity. It still lives in the minds of men. Several spiritualists have adopted it as truth. And *insanity*, in such instances, is more than possible.

By this conviction, an amiable disposition is converted into a repulsive vanity; and vanity is the enemy of truth, freedom, and wisdom. Such persons can consent to converse *only* with illustrious minds—Jesus, John, Paul, Swedenborg, Franklin; now and then obtaining a message from the topmost summit of Omnipotence! In all this we behold nothing of "the little child" who enters the kingdom of heaven.

We have said thus much *to the excitable and impulsive*. But much remains to be said to those who, while they support the churches and the priesthood, being therefore under the same condemnation of fostering external authority and supernaturalism, still ridicule and deride the manifestations. Your estimate of *insanity* is sadly defective. *You have voted yourselves as perfectly sane:* beware of the inference. You pronounce as *crazy*, and mentally *unsound*, all who leave the "old paths" and tread new fields of thought. The feet of Error rest upon theological ground. But should a mind discover this by

dint of much reading and laborious research, and, compelled by knowledge, proclaim his discovery, and tread publicly a new field of faith, the cry of "insanity" is raised against him, and the community begin to mock at and deplore his fate. You imagine, because a man *changes* his views on a given subject, that he is weak-minded and partially insane. Must a man always think the same thoughts concerning the same thing? Is it an indication of mental debility that a man—especially one who investigates for himself—should revolve like the comet, eccentrically, around some great central subject, until he finds his proper orbit?

"O consistency! thou art a jewel." This is the pride of common minds. In most heads the proposition stands thus: First and foremost, "*Popularity;*" Second, and next in importance, "*Consistency;*" Third, and least, "*Truth.*"

Truth must conserve consistency and popularity in order to receive attention at the bar of public opinion. Men get wedded to theories, and then oppose the law of divorce. Every thing, to the conservative, must be *consistent* with *his* own apprehensions of consistency, else it is error; and the believer in the new thing is, of course, in his opinion, weak-minded and partially deranged. But Nature begets, unfolds out of, and develops from her interior recesses, many apparent *paradoxes*—breaks up continuous plains by mountains, turns rivers in diverse directions, and performs certain "freaks," as if to confound the undeveloped lovers of this phantom—"Consistency." Why not get out a bill of indictment against the good old dame (*Nature*), and commit her to the lunatic asylum? For, at times, her

departure from a certain orthodox conservative "consistency," can not be doubted.

On this point, a free-minded, independent writer once remarked: "A foolish consistency is the hobgoblin of little minds, adored by little statesmen, and philosophers, and divines. With consistency a great soul has simply nothing to do. He may as well concern himself with his shadow on the wall. Speak what you think now, in hard words, and to-morrow speak what to-morrow thinks, in hard words again, though it *contradicts* every thing you said to-day. Ah! so you shall be sure to be misunderstood. Is it so bad, then, to be misunderstood? Pythagoras was misunderstood, and Socrates, and Jesus, and Luther, and Copernicus, and Galileo, and Newton, and Fulton, and every pure and wise spirit that ever took flesh. To be great, is to be misunderstood." The application of this is plain. We should make Truth the supreme consideration. When you get a system of truth, you will get consistency; but, be this as it may, you should think of consistency always as being secondary to principle. And you who condemn this or that mind as *insane*, because a love of *truth*, more than affection for popularity, consistency, or sectarianism actuates it, should be very careful to judge not the person, but to calmly investigate *the new thing presented.*

Skeptics may do much injury by an injudicious and uncharitable denunciation of mediums. A superficial and pompous disciple of Lord Bacon may approach a sensitive medium or clairvoyant, and vehemently vociferate: "You are a deceiver, a cheat, a humbug! Your conduct is shameful! The community ought to indict

you for procuring money under false pretenses! You are an impostor!" Now, I do not exaggerate when I say, that much mental distress has been unnecessarily caused in this way. Partial bewilderment and insanity has succeeded such unwarrantable and inhuman treatment. The common law regards "everybody innocent till *proved* to be guilty." All skeptics and disbelievers should be at least as charitable as the civil law; much mischief to sensitive minds may thus be utterly prevented.

In conclusion, let it be impressively understood, that *insanity* is no legitimate offspring of either Spiritualism or the Harmonial Philosophy. Spiritualism may be full of contradictions and troublesome experiences; it may be replete with *apparently* evil and unwholesome manifestations of thought and physical evidence; it may offend the existing notions of propriety, and develop several seemingly unmeaning things; yet when rightly apprehended, it is simply a *rational* demonstration of the nearness of the two worlds to each other; it is a plain, undeniable evidence that "there is no death"—that earth-born minds, our relations and friends, come back to us, clothed with bodies both substantial and immortal. How rational is this! Can a truth develop insanity? If it be *insanity* to believe in this glorious demonstration of eternal life, let us pray never to have our reason restored!

The Harmonial Philosophy is a system of *universal nature*—material and spiritual, terrestrial and celestial—whose only expounder and interpreter is *immortal Reason*. It teaches that all are parts of one perfect whole. In this *Divine Oneness* of the constitution of

things, there is no absolute antagonism, no discord, no unsoundness, no imbecility. First the natural, then the spiritual. First ignorance, then wisdom. First the terrestrial body, then the body celestial. Uncreated mind and uncreated matter, two eternally married. The moving Power and the Substance moved are indissolubly united. We behold the Temple of the Infinite as one great system of unity and truth. And *reason*, not insanity, is the medium whereby we first comprehend, and then adore.

BENEFITS OF EXPERIENCE.

TERRESTRIAL AND CELESTIAL; PHYSICAL AND MENTAL.

From the foregoing chapter on insanity, the reader may fail to apprehend the true nature and use of experience. Its penalties and benefits are little understood. But I am impressed that experience, like friction, when applied to the surface of gold, brings out the true luster of the metal. So steel is polished. In a universe, where the law of Motion is omnipresent and eternal, and where the law of Progress reigns supreme, this frictionizing or purifying process must follow as an inevitable concomitant; as the agent of high results. By this friction, the cylinder of glass becomes illuminated with electric fire! By it, the bar of cold steel is animated with magnetism, and, fraternally, draws atoms to its bosom. So, too, this frictionizing principle—this phenomenon of contact and motion—this law of experience, is the chief agent engaged in strengthening and unfolding the human mind. Experience is the book of life. And he is a good student who knows how to read its doctrines; and he who practically acts upon them, is educated in the school of God! The creation is just beginning to be unfolded to man. The forms and colors of flowers, and the vapors

of heated water—has not the world's experience educated us to clothe these things with new meanings? To the short-sighted ancients, this world was the center of the universe. Every thing in the creation was believed to be under the arbitrary arrangements of Jehovah—and fear oppressed every mind. But now, we forget the earth, and all its vast possessions, when we contemplate the unutterable immensities that swarm along the white shores of infinity? And all we now fear is, ignorance.

The true scholar can read from the leaves of trees. The true preacher can see "sermons in stones." The good man sees "good in every thing." That is a good vision which sees into the soul of things. Man sees better and farther into the meanings of truth, when his bodily eyes are closed. The bottom of the deepest well is invisible. The purest water flows from springs which lie beyond the sweep of mortal vision. Every faculty in the mind has eyes – looking backward and forward, down and up. In animals, these eyes are termed "instincts." But, unlike the brute, man adds to his vision the spectacles of experience, and learns to probe the events of life.

With undeviating regularity, a beautiful order is perpetually maintained in every department of the various physical systems which environ the external senses of the soul. Is it not so? Behold, the hills which form luxuriant valleys; the mountains, which make the beds for the repose of mighty oceans; the planets, which display the magnificent harmonies of positive and negative forces. What uniform beauties of order do these stupendous varieties manifest! Surely, there is

nothing inscrutable in these departments of the divine method—invisible in the external world. Here, we feel at home—we see and know! But why may we not cultivate some acquaintance, also, with the internal world? Does not the same God govern all? Why, therefore, should the divine administration remain obscure in the various degrees of the spiritual universe? There is no reason why it should or why it has, except man's short sightedness and inexperience. All we require, in the first place, is, the appropriate power of vision; in the second place, time (or progress), sweeping outward into the opening realms of eternity—in order to confirm our observations by actual experience! A good vision, therefore, is almost every thing. But a good experience is the "one thing needful" in all true culture.

The value or benefits of a progressive earthly experience—commencing, as it does, with the first memories of childhood, and terminating with the last beat of the heart—can be determined, or measurably comprehended, only by a full realization of the definite relations which actually subsist between this world and the Spirit-Land. This world is the first sphere of human existence. Here the essences and elements of all nature arrive, for the first time, at that point of organic growth and essential refinement, which endows them with an eternal form—the human soul. The shape or form of this soul is unalterable; being, as it is, the final production of the powers and essences of the soul of Nature. This world is the manufactory of spirits; the store-house is the Spirit-Land. This world is the soil of that beautiful harvest which is gathered in the

autumn of life, and stored away in the "House not made with hands!" This world is the primary school; the mind learns here, or may learn, the rudiments of all truths and principles; but the human spirit, though highly educated in this world, still finds the true academy, the true college, in the Spirit-Land. The second sphere of human existence is worth more, is enjoyed more, by contrasting a full, matured, sensuous, rudimental experience with it; just as sunshine is more beautiful after a terrible storm; or, as our estimation of the joys of health are augmented when compared with the sorrows of disease.

What the mind does not learn correctly on earth, it must learn to perfection in the spiritual world. How relieved will thousands of minds feel, when they have unlearned their earthly notions of God and the universe. When they exchange their scientific and theologic errors for harmonious and progressive truths. It is not necessary that man should be wicked first in order to enjoy goodness; be diseased in order to enjoy health; nor to imbibe errors in order to appreciate truth. Quite the contrary of this is necessary. All true experience relates to quantity, not to kind. The contrast between the bud and the full-blown rose; between the child and the well-developed man; between night and day; between a human being in a mortal tenement and the same being in an immortal body; such are the degrees of true experience, evolved not from antagonistic sources, but from the distinct phases of homogeneous principles.

Children, as I am impressed, experience a sad loss, when, from the ignorance of their parents or others,

they are compelled to leave the earth, and be "born again," without a proper sensuous education. This circumstance often occurs with the young, and so soon, too, after entering upon their terrestrial career, that they carry with them no instructive memories of either their home or parentage. The general diffusion of a knowledge of physical education among the people will greatly obviate this wrong.

The law of development causes summers and winters in nature; so, also, it does in man. Alternations are necessary. Even beauty and poetry ask for the variations of life. The calm of the sea is not its highest beauty. A rough experience works out much good; for all evil, in the end, is overruled by right. Some severe experience in human life, some friction applied to the inward sensibilities, frequently awakens a sublime vigor of passion and thought, developing deeds and utterances which are inspired, and can never be forgotten. I have thrown myself into psycho-sympathy with the facts of external nature, and have interrogated the rounded pebble, as it lay, amid its countless brethren, upon the sandy beach. It related to me passages, in its unwritten history, so grand and so analogous to much of human experience, that I wondered the great Shakespeare had not been its amanuensis.

At first it was neither small nor smooth; but was rough and big with physical strength—a huge mass of solidified stone.

It related how, by indescribable convulsions in the earth, it was wrenched from its parent-rock; and driven, by resistless floods, far from home, amid innumerable strangers—how it was transported, rolling and tum-

bling continually, from place to place, like the troubled spirit of a miser.

It related how it was forced, by the early tides, to visit the picturesque and the beautiful in nature. Then, how it ascended the rough "precipices which protect our sea-girt shores, or traversed the mountains which flank our glens and lowland valleys."

And then, thrown, by the potencies of the earthquake, far above high mountains—only to fall, as a useless body, to earth again, among the shapeless fragments which lay upon its bosom. Or, uplifted and plunged violently far down into ocean depths—there, "provided with a grave of clay or a layer of sand."

Then raised again, by torrents of mud and floods of water, firmly locked in the strong embrace of bergs of floating ice, and conveyed away to alpine summits: not to rest there, however; but again to be upheaved and thrown, by the terrific earthquake, with its nostrils of volcanic fire, amid the "crash of falling forests and the death-shrieks of the brutes they sheltered."

Then again uplifted, and cast upon a sea of floating vegetation; bound on a voyage round the world; rolled and tumbled perpetually, from the first, and deprived thus, and by such causes, of its originally cumbrous size and angular characteristics.

During all this period of convulsions, and floods, and catastrophes, there were no indications of the human type visible on the earth.

Finally, the floating sea of vegetation, on which our pebble, with countless strangers, moved along, rested on the topmost summit of a mountain, which was then

just rising from the ocean's bed; and, after the lapse of many centuries, when this mountain was high elevated above the ocean's level, and a beach was formed at its base, then the pebble was rolled down by a hurricane into its present humble bed. "And there it is (where first I saw it), growing smaller and progressively finer every hour—preparing to unfold a marine flower from its moss-covered surface. And methought, how many human beings there are, whose unrecorded experiences, from birth to their resting-place, amid the variable vicissitudes of this life, may well be compared to the history of this speechless stone.

Now, this simple pebble teaches that all things, and all men, have had a crude beginning. The garden of Eden is before us; not behind. A progressive experience harmonizes man, just as pebbles are smoothed and rounded by the irresistible tides which wash the margin of flowing seas. This law of experience is not the code fixed to a probationary state of being. Nay: it is the law of Nature—of progress and growth. Babes first; then come the higher steps; then the Man. Experience strengthens the soul; it makes man subdue the earth he walks upon.

IGNORANCE, the greatest foe of man, hath filled the world with martyrs. Thousands have "died on the cross" in every department of human experience; because the people have not known how to read the laws of God inscribed in nature—on her tables of stone. The human frame, when its functions are not violated, obeys the laws of its constitution; it comes into being; advances through the youthful stages of development; blooms into manhood; retires into the folds of age;

and then, like a flower in autumn, it decays and dies. This is accomplished by no inscrutable law. It is all simple. It is easy to see that man is provided with a system of organs of respiration; with a heart and blood-vessels; with a stomach and other organs of nutrition; that each of these organs is endowed with a definite constitution; that there are definite relations subsisting between each of them and all the others, and between each and all of them and the objects of external Nature. It is easy to see, also, that life and health accompany the harmonious action of the whole; and that when this action becomes deranged and disproportionate, the consequences are—pain, disease, and premature death. Every premature death is manslaughter. Children should never die. The plea set up by old theology, that God sees fit to take the young babe from its mother, is a plea in behalf of ignorance—a miserable excuse for a palpable violation of Nature's laws.

In almost every family I see an altar of ignorance, sanctified by some ordained teacher of popular theology. On each altar, almost every mother has placed her babe, and allowed it to be sacrificed by the hand of disease. The clergyman comes; sees the infant, the child, cold and spiritless; sees the parents weeping, lamenting, yearning for the balm of consolation; and so, the preacher commences his plea of justification. He speaks of "the inscrutable ways of Providence"—"the Lord giveth and taketh away"—and advocates a system of mysterious fatalism in striving to justify the ways of God to man, which offends Reason, and perpetuates the universal practice of crucifying little children on the cross of ignorance.

You do not know, kind reader, how much every human soul needs to be ushered into life naturally; to grow naturally; to have a natural experience; and to die naturally; and naturally to glide away into the spiritual Universe!

God arbitrarily takes no children from earth: He never causes premature deaths—never plucks flowers half unfolded—never violates the immutable laws of progressive development. For the harvest is good, only when the grain is fully matured. Natural deaths are sweet as the breathings of Truth; but unnatural deaths are embittered with the noxious vapors of ignorance and error.

The doctrine that "this life is a vale of tears"—"a fleeting show"—"a place originally designed to try men's souls"—is, as I see it, the doctrine of ignorance; having no indorser, except the dark and mythologic spirit of antiquity. In obedience to this doctrine (but in disobedience to every law which God has written on the physical constitution of man), the mother consigns perhaps her first-born to the grave; just at a time when the mental powers and physical attractions are expanding to the view; when the maternal and filial affinities begin to cluster about each other—then all are disturbed—and the Christian parent, like the Hindoo mother, throws her infant into the murky waters of the "Ganges" of ignorance; and the priest, with a species of conscientious sympathy for the bereft, throws his religious opinions over the stricken soul, and begets the wicked faith that God killed the child for some beneficent purpose. I say "wicked faith;" because it reconciles man to his ignorance of Nature; and justi-

fies, also, the constant violation of reproductive and physiologic principles. There are no scriptures more plain, more sacred, more infallible, than the laws of life, of health, and of a progressive experience. The lungs and organs of respiration; the heart and organs of circulation; the stomach and organs of nutrition; the brain and the nervous system; the organs of Sensation, of Thought, of Will, of Accomplishment—all of which have definite constitutions, definite relations, definite functions, and, therefore, definite principles of being and doing—are these, think you, beautiful and harmonious arrangements—designed to confer only a few days, or weeks, or years of existence and experience? Does God build a beautiful temple for the human spirit, and then, like a child with a house of cobs, capriciously demolish it? Nay—nay. There are no such nervous displays of Providence. "The early dead"—those who die martyrs to ignorance and disease—although they go to the fairer Land, where better circumstances surround them—yet, are they deprived of those elementary lessons and experiences which lie at the base of all true spirit culture.

The sacred scriptures of Physiology (which we know that priests did never write—and which, therefore, require no legislative act to render them canonical) declare, that the organism of man is designed to convey the soul through "Threescore and ten years"—with their summers and winters of experience—and as many more years as the righteousness of the person will produce.

Hills of granite are not more immovable, than the Truth of these organic evangels. How long—O how

long! must the Human Race still wait for the advent of Nature's own Religion?

By a due application of the teachings of the Harmonial Philosophy, this world may be attuned to the laws of music. The brotherhood of man is capable, through the laws of experience, of becoming a sanctuary of joy. The history of music is the history of the soul and of the Race. The undeveloped mind has a life of discord within itself; which is (after all) but the prelude to its future harmony. The uncultivated music of the Indian causes him to make a frame of dry pine sticks; across these he tightens a thin fox-skin; and, upon this rude discordant instrument, he beats out the music of his mind. So, man's life begins.

Man's life begins in discord; but Harmony is his destiny. God has written this glorious Truth on every thing. Behold! Nature is full of music. This is the Positive Principle. Discord is negative. Every thing which moves, and feels, and thinks in the Omnipresent spirit of God, is impregnated with music. What a gospel is this! The Alpine cottage on the mountain's side, is a sounding-board for the encircling winds to play upon; and the majestic oak, whose stalwart frame hath stood the blasts of a hundred winters, spreads forth its boughs, and becomes the harp of the hurricane. And man, too, hath his history of wildness and imperfection.

The shrill wail of the distant forest, and the heavy peals of thunder, which roll forth from convolving clouds, combine their rude measures with the deep moan of the tempestuous ocean; and, lo! with a wondrous power, there comes up a music which causes

even the monsters of the great deep to gambol to and fro like the playful neulah. In all this apparent discord, there lives a sublimity which no language can describe. There is music in it all. Yet it is very low in the scale of Harmony; but man (in his earth experiences) is likewise low and very imperfect.

A joyful song flows forth from the shepherd's lute—the beasts of the field gather together—the robin sails through the soft air with a glee on its tongue—the melody of nature is poured forth from the mouth of ten thousand songsters—the valleys and mountains reciprocate the low echoes of harmonic sounds—and the placid lakes convey the joyful music far away to distant summits!

All these effects flow from a Principle in Nature. This Principle is God, manifested in the world.

Our mouths and lives will discourse sweet music, if we will but correctly apply "experience" to them.

Life is but a rippling rivulet—pursuing various paths—winding in and out the dark ravines; now flowing between thorns, murmuring as it goes; there conveying a flower upon its bosom; now leaping to and fro against some angular impediment or circumstance which impedes its course; then flowing round a mountain which it could not ascend; now dividing its energies in the effort to dislodge some fungous substance thrown across its path—and so is Individual Life in this rudimental state of being! But still the rippling rivulet flows onward, and onward still: and after having filled many a spring, slaked the thirst of many travelers, refreshed many a fainting plant, perchance (by inattention or wrong) caused something to wither

—still it onward flows! And finally when it comes to the verge of being, it leaps the brow of the hill, spreads cascades of tears on either side, and continues its course far more musically in spheres above.

PHENOMENA OF THE SPIRITUAL SPHERES.

CONCERNING THE BEAUTIFUL WORLD BEYOND THE GRAVE.

WE will terminate this volume with certain cogent reflections upon the evidences and law of individual immortality.*

Inferential evidences are never quite satisfactory. The sensuous mind needs something more conclusive—something positive. So, therefore, as I have presented the chief *inferences* of our personal immortality, I now proceed to a brief statement of the more certain proof. (See complete argument in "*Great Harmonia*," Vol. V.)

First. Nature is designed to develop the body.

Second. The body is designed to develop the mind.

Third. Each mind is designed to be developed enough *different* in structure from every other, to establish its eternal duration and *individuality*.

Now here are three propositions, upon which all our positive evidences depend. Let us see whether they will bear analysis.

That Nature is designed to unfold the physical organ

* After reading this chapter the investigator will desire the more extended explanations and reasonable evidences to be found in the "Stellar Key to the Summer Land."

ism of man, is proved from the fact, that all vegetable and animal forms point toward it *both in plan and principles.* They stand as so many distinct yet consecutive chapters in a volume whose conclusion and climax is—Man! Science lends her eyes to help us see this truth. Intuition tells us, that man is greater than a world—than systems of worlds. The mystery is greater; the simplicity, grander. Even David saw this truth, and sung it for the Lord, on his harp. "I will make a *man* more precious than fine gold—than the golden wedge of Ophir." The Summer Land declares this truth in every way; pours its sentiments into open hearts; directs all its thoughts *to Man!*

That the body is designed to develop the spirit, is proved from the fact that the mind takes the *form of the body.* The animal brain develops the animal mind; the pure brain, the pure mind; the coarse and spongy brain (though it be very large) develops a corresponding mind, which absorbs every thing liquid within its reach, and disgorges the same whenever pressed—a fact which phrenology does not easily discover. The body is the mold, into which the "*elixir* of immortality" is run. And I can not but feel grateful that the manufacturing mold is monopolized entirely by the God of Nature. For I shudder when I think what *a stereotyped pattern* a Calvinist, a Methodist, a Quaker, or any other sectarian man would surely turn upon the world. Let us be duly thankful for the endless variety of human molds. Let us praise the Liberty of that Divine Religion—or the spirit of that great God—which unfolds human types, so very capable of looking and reading in all directions! Every mind is

a lens, so to speak, on which the sun and earth paint new pictures.

In further proof of this proposition, let me refer you to the plain fact, that Man is the *only* creature in which the *front brain* preponderates. The cerebrum crowns the cerebellum. All animals have a preponderance of the back brain—the spine has folded up and formed a skull; and the marrow has ascended the summit of the tree, folded up into layers, and formed a brain. Now, in Man, this back brain *is promoted.* It has mounted the pinnacle, unrolled the banner of Reason, and invites the universe to the feast.

Now, be it remembered, the Positive and Negative principles which we saw operating in the *first* forms,* have now accomplished a *marriage* between the front and back divisions of the brain. The cerebral nuptials are (of all others) the most perfect and beautiful. The *female* principle occupies the interior brain; the male the exterior. Occasionally, there is a quarrel as to who shall rule the house!

The interior brain—the female principle—declares her right to the enjoyment of every liberty, because she feeds the whole family—sends the elements of recuperation to every member—and not only does all the spurring, but holds all the golden reins of affection in her own hands.

* The reader is here referred to the author's several works, in which these positive and negative principles are particularly traced—especially to the five volumes of the "*Great Harmonia*," already published. Also, please read the author's pamphlet, entitled, "*The Harmonial Man, or Thoughts for Age*," in which you will find several illustrations of these *dual* laws.

The exterior brain—the male principle—on the other hand, claims the rules of government, because he stands in the gate of the temple—sees all that's passing—compares fact with fact—reasons on the comparison, and goes forward with the battle of life.

The female feels most; the male thinks most. And so it happens, that family quarrels occur in every human skull. There is no *supremacy* between the principles: they are equals, endowed with *different* attributes and functions.

In the human mind, I repeat, these anti Shaking Quaker principles enter into the perfect matrimonial union. And the kingdoms of the earth prepare the feast and dance at the wedding.

Now what, think you, is the *issue* of this marriage? I will tell you: The organic "image"—the spiritual "likeness" of Deity. In other words, the anatomical and physiological constructions of man's phrenological part, form the cause of his immortality—the latter is a sequence of the former.

In the present volume, it will not serve you to detail the scientific facts which sustain this proposition. We will let them pass, knowing that the plain statement itself possesses the weight of demonstration.*

The question may be asked: "How do we *know* that Man is the final issue of Nature, that the mind is the highest product of organism."

I reply: Because we can not conceive of any higher. Suppose you paint an angel; what form will you give

* The full force of the author's meaning can be obtained by consulting the third part of the "*Great Harmonia*," vol. V.

it? The sacred artists paint a light, vaporish human form, with a touch of the animal kingdom, in the shape of wings! The wings are signs on the canvas, saying: "We do not yet know how spirits travel." They do not improve the image. I say, therefore, the human form, *without the wings*, is the most *perfect combination* of parts—of chemistry, mechanism, symmetry, and spirituality—possible to conceive. There is nothing *improvable* in him—so far as *shape* and *form* are concerned—that is, in the best type.

> "Probe the profound of thine own nature—Man!
> And thou mayst see reflected, e'en in life,
> The worlds, the heavens, the ages; by and by
> The coming time."

If it could be shown that animals possessed the perfect cerebrum and cerebellum—the perfect double mental structure, *as seen in man*—then would the immortality of every creature be certain and sure. The male and female laws meet in the human head for the *first* time, since flowing forth from the Supernal Source. Their marriage makes the soul an immutable UNIT—a ONE-ness: consequently, the soul lives when the body dies away.

Remember, it is not the *possession* of the human form, but the accomplishment of the *perfect marriage between the cerebrum and cerebellum*, which settles the question of the soul's individuality!

There are children or persons born among all races of men, who, in consequence of being *defective* in their cerebral structure, never reach the important crisis, never pass that equinoctial line which separates the

animal from the human! SUCH, feeling no immortality, are without it. The Bushmen of New Holland, the inhabitants of the interior of Africa, the Cannibals, to some extent, and Children whose brains are so structurally unbalanced as to make them *idiots* from birth —such belong wholly to the physical world, and many of them have no immortality.

The spiritual side of man's nature needs cultivation, in order to make his *future* existence a certainty. If the child should be born on the *animal side*, still the perfect *human*, with its immortal consequences, may be *developed* and *confirmed*, by cultivation, into the spiritual or intellectual direction. *Man may reach and confirm his immortality by a good life*, even if he was born *below* the proper human point. But the reverse *is not possible.* If a man be born *on the human side*, then the *fact* or certainty of his immortality is settled, although he may never be internally conscious of the prospective reality. This truth, in its fullness, is illustrated by clairvoyance. This power resides in every mind; but very few minds become conscious of the fact.

The analogies of nature are complete in their indications. I have said some few of every race *are not born on the human side* of organization; that such, unless cultivated on the spiritual side of their nature, will *not* be immortal. Now, how perfectly, for instance, is this truth illustrated in the apple-tree, which invariably fails (from some cause) to bring every blossom to maturity. While the great proportion of its *buds* are ripened up into *fruit*, there are *some* which *never* mature; and so the tree casts them to the earth.

. The third proposition—that the *difference* in the constitution of every mind keeps the mind always together—is supported by the immutable law of attraction. A chemical compound holds together until some intrusive substance produces a separation, by attracting some of its elements *stronger* than the inherent attraction. But this is not possible with Man, because his nature yearns for personality. Its *strongest attraction* is toward its own central selfhood.

Deity (the *strongest attraction* in the universe) can not absorb the soul, because the soul does not love God objectively, but *subjectively*, *i. e.*, the soul loves God through the center of its own individuality, and not outside of itself. Self is the eternal *standard* of consciousness—the portal through which the soul looks into the far-off. "Love thy neighbor *as thyself*." Self is the immutable rule—the *pivot* on which immortality revolves, as a world upon its axis—and without it there is no existence

The body is disorganized and reabsorbed, when the spirit is done with it; because oxygen, hydrogen, carbon, &c., have affinities for things in the earth. But the soul!—Where, let me ask, is the power superior in attraction to the affinities which cluster round its own centrality?

Do you ask—"what evidence I have that the soul *will not* be disorganized?—that it will not be immersed in the great Fountain of Life?" I reply—YOURSELF! *Your central attraction*—the ambition you feel to be a SELFHOOD—this is the *demonstration* of your immortality.

The soul knows no retrogression; neither maturity!

It is destined for eternal progression—for the unbroken enjoyment of an immortal youth!

I have seen the old man, as the sun shone brilliantly over the earth, draw his old arm-chair close to the cottage-door, and try to view the distant landscape, with its waving foliage, its undulating surface, and glittering granite. But, viewing him externally, Shakespeare says, mournfully: "The last stage of all *is old age*—second childishness, and mere oblivion; *without* teeth, *without* taste, *without* eyes, *without*—every thing." But is it so? "Second childishness and mere oblivion!" Nay: it is not so. This is the error of the world; reasoning from the external.

True, the physical is worn out in consequence of a long contact and struggle with the gross world of matter. It is threadbare; the superficial gloss is gone. It is *tattered*, and covered with patches. It can not conceal the form beneath. The spiritual eye can no longer use the material eye; the spiritual ear, the material ear; the spiritual powers of locomotion, the old worn-out limbs; and the brain can no longer render the spirit assistance in preserving external memories. What then? Why, the spirit of that decrepit old man is *young* as a bird.

It soars gracefully over the fields; hears the waters murmur their plaintive music; sees the variegated landscape; and enjoys all the scenes of life anew. For *many* years, perhaps, the tattered garment confines the youthful soul. But at a time when we think not—when all is tranquil in the midnight hour, or when you would summon the *old man* to his accustomed meal, and go to his room to arouse him from his slumber—

the *glossless* garment is left *motionless* on the bed, whilst the *immortal youth of the interior is gliding joyfully away to the Summer Land.*

A PERFECTLY NATURAL LIFE AFTER DEATH.

"SUMMER LAND!" What do you mean by these terms? Something *figurative?* or something *literal?* I mean a substantial world;* a sphere, similar in constitution to this world, only, in every conceivable respect, *one degree superior* to the best planet in our solar system.

The highest planet in our system is Saturn, being nearly eleven times larger than the earth; its surface is equal to a *hundred* worlds, and surrounded by a magnificent girdle; or rather it is set, like a jewel, in the midst of several concentric circles, presenting the grandest spectacle possible to conceive. Being *as* substantial—but *one degree* superior in point of beauty and refinement—the *Summer Land* presents itself to our vision. We, therefore, mean a literal world, having latitudes, longitudes, poles, revolutions, atmospheres; with all the high phenomena which pertain to the present world.

HOW WAS THE SUMMER LAND FORMED?

This question may be answered by asking: What law was it which formed the sparkling girdles of Saturn? What becomes of the fine, invisible particles

* A complete demonstration of the substantialness of the world beyond the grave is presented in the author's New Work entitled "A Stellar Key to the Summer Land."

of matter which emanate from vegetation—from minerals, from all animal bodies—and from the *entire* globe! This earth alone gives off eight hundred millions of tons of invisible emanations every year. Where do *these* atoms go? The earth *perspires* like the human body. The fine particles arise, like bubbles, to the surface. Where do they gravitate? Fluids may be reduced to solids, just as chaos precedes harmony. All the other planets—Mercury, Venus, the vast group of Asteroids, Mars, Jupiter, Saturn, the three orbs beyond, together with all their *moons*—give off fine emanations just like the earth. Where do these emanations go? These questions are left with you, as replies to query *as to the formation* of the Summer Land. Just think for one moment of the vast quantity of evaporation of refined particles into space. If our earth *eliminates eight hundred millions of tons every year*, what must the mass amount to when all the planets do the same work, not to say vastly more?

WHERE IS THE SUMMER LAND LOCATED?

Seest thou that beautiful zone of worlds, at night, called the "Milky Way?" Seest thou how it encircles immensity, so to speak—a *wreath* of suns and planets "round infinity?" And, besides, seest thou the countless stars and constellations of stars in every other direction? Thinkest thou that this visible panorama of stars, in the heavens, constitutes the universe? As well might one say, *that four thousand dew drops* sparkling in the sun, constitute the ocean!

Again it is asked: "Seest thou that magnificent *girdle*, spanning the heavenly arch?"

Listen, therefore, to the answer. Yon "milky way" is composed of myriads of suns and planets—each system resembling *our* sun with its planets—having specific *positions*, *orbits*, *revolutions*, *seasons*, and inhabitants, just as we have on this globe. Our sun, our earth, and all the neighboring planets, constitute but *one group* in the circle.

On these planets the *human spirit* FIRST begins to be; in the state (I mean) from which it may *date its existence as an individual being*. Hence this circle of planets (taken altogether) may be termed—"the first sphere of human existence." But, as has been shown, the spirit of Man, at death, passes away to *another* world; which is termed, very naturally, "the second sphere."

"WHERE IS THIS SPHERE LOCATED?"

Look again at those beautiful rings surrounding the planet Saturn. See how gently they embrace the planet, and each other! Yet the *distance* between them is fixed, and there are no perturbations. As the changing caterpillar is a symbol of death, from which the beauteous butterfly, phenix-like, arises into freedom; so the planet Saturn, with its rings, is a perfect representation of the first and second spheres.

The second sphere is girdled by the first sphere, "the milky way"—just as the rings girdle the planet Saturn.* The representation is perfect. This universe, in fact, is all of a piece—a harmonious system

* The reader is again referred to "The Stellar Key," for definite information on this grand subject.

of perfection—and so, as a matter of logical necessity, the Law of universal analogy must be true. A foot rule will measure the universe, as well as twelve yards, and the doctrine of correspondence must be equally applicable of all spheres of being.

Whenever my mind is opened to a full view of the heavens, I realize, to a painful degree, the poverty of language; and, still more, the limited capacity of intellect to which the gorgeous grandeur is presented.

At such times how I desire the ability to conceive, and the power to execute, the picture of the universe, and present it to my brother man!

But it can not be—nor will it ever be—possible for one mind to grasp, entirely, the idea of a universe which is worthy of a God; a God worthy of a universe. Progression would cease, were it otherwise, and the immortal mind would have *nothing* more to do. But I have done my best to give you an impression of the universe, in its present structure, and of the relations subsisting between the circles of planets and the spiritual spheres.

I may here add, that could our orthodox clergy once enjoy a clear vision of the magnitude and unutterable beauty of this universe, both natural and spiritual, I know in my very soul that they would soon discover a way to make their books and sermons give the world more "light" than they yet have—viz.: by voluntarily making a bonfire of them all!

WHAT IS THE APPEARANCE OF THE SUMMER LAND?

It appears like a beautiful morning. The surface is diversified endlessly, with valleys, rivers, hills, moun-

tains, and innumerable parks. These parks are particularly attractive. The trees and shrubbery resemble nothing on earth; more the vegetation of Saturn. The ten thousand varieties of flowers lend a peculiar prismatic charm to the far-extending territories, and the soft divine ether in which the entire world is bathed, surpasses all conception. You feel in the presence of Holiness—every tree speaks to your Heart—every flower pronounces a perpetual Benediction.

Canst thou form an idea of the magnitude of the Second Sphere?

Multiply our earth by at least seven million times its present size, and it will give you the exact extent of one of the countless parks of the second sphere. Did you ever think of "Infinity?" Let imagination do its utmost! unchain your thoughts! Let them fly outwardly—into the far, far off! Let them stand upon the topmost zone of Immensity, and contemplate the vast spectacle of the universe!

What do you see? Do you behold infinity? Nay, thou beholdest, merely, the surface of an apple compared with that which your imagination can not grasp. And this unperceived, this unsuspected immensity, is girdled by the second sphere. It is a magnificent belt, all bespangled with countless jewels, buckled around the waist of the *Infinite Man!* This, and all the spheres besides, is the attire of God. "Let expressive silence muse his praise!"

HOW DO PEOPLE LIVE IN THE SECOND SPHERE?

The second sphere is divided into two grand hemispheres: *one* is "LOVE;" the *other* is "WISDOM."

These are separated, or rather connected together, by an *Isthmus* or strait, called "Will." The Summer Land, therefore, has three divisions: Love—Will—Wisdom: steps in the ladder of angelic progression. These territories appear different, both as regards the geographical aspect of the country and its inhabitants. The people in the "Love sphere," taken as a whole, are not as harmonious as those in the "Wisdom sphere." The former hold more affinity with their birthplace, have unwise or troublesome attachments for persons or things which they left behind. The latter, on the contrary, *look the other way!* Not that they are affectionally dead to their birthplace reminiscences, to the dear ones yet living on some planet; but they know *how* to love, in *what* proportion, and to *what* beneficent purpose. The "Will sphere" is not particularly inhabited by either people—it is a kind of bridge leading from one hemisphere to the other. It comes to me, that *no spirit* from our earth has as yet progressed beyond the second sphere. But the spirits from Jupiter and Saturn sometimes go *directly* into the third sphere—a higher Summer Land.

WHY DO SPIRITS PROFESS TO COME FROM THE MORE ADVANCED SPHERES?

The *contradiction* is wholly in terms. The explanation is this:

Each hemisphere is divided into six different societies; each being characterized by a *different* race of spirits, ruled by its own affinities, with different habits, in different stages of moral culture; differing

as one star differs from another, or as the different notes in music. Then, these six societies are subdivided over and over again. And when spirits communicate, individually, to man, they often seem to give contradictory accounts, and frequently confound the terms—"societies" and "spheres"—together, because words are but arbitrary signs of thought. But you ask—

IF THE SUMMER LAND IS SO ATTRACTIVE, WHY NOT COMMIT SUICIDE? WHERE IS THE PUNISHMENT?

Do you believe that there is bliss in selfishness? Go, ask the miser. Think you that *he is happy* in the midst of gold? The circle of *self-love* is ruled by a rigid law. If you were the *only* person in the universe, then you might *in safety*, with impunity, go where and as you please. You could not be punished for wrong, because there would exist *no* relations; consequently, *no law*. But you live in a world of relations; hence, in a world of Laws. No one of these laws can be violated with impunity. I will not undertake to describe the penalties which would follow the suicide. But this I will say: the man who goes into the second sphere, before his body naturally dies, feels very much like a person *whose presence in society is not agreeable*. A bird in a wrong latitude would not feel more restless than the spirit of man, if it goes from earth before it is called. The process of acclimation is not pleasant; unless the spirit is prepared for it, by a full terrestrial maturity, as shown in the previous chapter.

WHAT IS THE USE OF SUCH A REVELATION?

To make you Noble, Just, Good, Free! To make you feel your nature; to exalt you as immortals; to humble you, also, as earthly creatures. To unfold a world of meaning from every thing—to kindle the Eternal flame of Love on every heart's altar; whose incense shall arise from the individual to the whole—from the whole to Deity. Be ye perfect, even as your God is perfect! A cruel, revengeful Calvinistic God makes a cruel, combative people. Unfold to your own minds the universe, all-glorious and perfect as it is, and you must conceive of a God worthy to be its proprietor. A good Universe and a good Deity will make good men and women. The "new birth"—the passing away of the old dispensation into the new, bringing to us a *new* Heaven, a *new* Earth, and a *new* Deity—this "new birth" will surely come upon our world.

"Remember—the Earth, with its scarred face, is the symbol of the Past; the Air and Heaven, of Futurity!"

Man is a fixed fact in the Universe! when once he is born into being, there is thenceforth no way to escape—no door to annihilation. This is a startling statement—a most overwhelming fact! Deaths and births—nights and mornings—what are they? Do they not indicate the depots of life, at which passengers exchange seats in different trains for different destinations?

Human theories may cast gloom and dread over these changes—and fill the soul with sad imaginings—but *Nature speaks a universal language* that never fails to

reach the heart. Nature gives us genuine births and deaths —genuine sunrises and sunsets, with beauty piled on beauty, with truth on truth, joy on joy—and Man is the being to experience and appreciate it all. Man is a portion of Nature, and Nature is ever-enduring, because its soul is Deity. All creation is a vast cathedral; its various life-principles play as an orchestra; and the vast spirit-realm is vocal with shouts of joy. And why should Man—the most favored of all—be found at the altar of Discontent? Some temporary cloud obscures the firmament. But the Almighty Sun never ceases to shine. Its kindling beams wake millions on millions of beings to expressions of joy and praise. Why should man not join the universal anthem?

Ye framers of laws—ye advocates of a *dismal religion* —answer: Why should man jar the sweet vibrations of Nature's melodies? Why should he mar the symmetry and beauty of his own soul? Ye advocates of learned Ignorance and Superstition, in the name of human sorrow, answer! Do you say, "inherent evil?" Do you say that "Man is under the dominion of evil propensities; that his soul is inclined to wickedness since the original sin?" Nay; say not this, but rather, that Man is a progressive being. Nature is noiseless in all her grandest movements. The deep river moves with a noiseless but irresistible power. The planets move noiselessly, majestically, sublimely in their orbits. The gates of the morning swing silently back on golden hinges. The eternal King of Day marches forth, noiselessly, into the bending sky—clad in auroral beauty, composed of healing elements—filling the earth with life and animation. But man *is not thus* silent in his

march. He moves, in the path of progress, with noise and agitation. Wherefore? Because he is the middle organism—the *transition type*—between animals and angels, bearing the image and *living the life of both, at once!* But, be ye patient with each other, and very *lenient;* for what we shall be, doth not yet appear! If man was a *temporary* being—if his soul, at the close of this brief life, should drop into the vast Spirit of God as the shallow brook, which a straw may turn, that goes stumbling and muttering among rocks, babbling at every thing it touches, and is only silenced, at last, by dropping into the shoreless sea—if man had this destiny before him, ultimate annihilation, then I would recommend to all who move in the current of injustice and misery, to purchase no more bread to prolong the tortures of life—buy no more cloth to shield the body from the blasts of Winter. But, hasten the work of utter destruction! Or, if there existed the least possibility that any member of the human family will be miserable hereafter—that children would, in any possible event, go into everlasting punishment—then would I recommend the Shaker system to all, at least in *one* respect, viz.: abolish all marriages—love no more—bring no more beings into existence—smile no more—hang the heavens in mourning—blot out the twinkling stars—and be ye miserable, even as your fathers and mothers, your sons and daughters, may be miserable in the world to come! You who feel this doctrine as truth, should be consistent forever with it, and when Nature, God's Revelation and Dominion, shows her circling gems of beauty; shows her mountains piled on mountains; her imperial views; her landscapes of wild and wondrous

beauty— wrought out by an enchanting union of land, water, and sky; and, not to speak of the heavens, when Nature lets you hear her vocal valleys—her songsters—the music of the curling wave which breaks against the shore—then, if you believe in either annihilation or future misery, close your eyes and deafen your ears, because these *joyous truths*—these evangels of existence—these beautiful sights and sounds— must only tend to agitate your soul, excite useless hopes, suggest useless desires, and enhance the misery of life. Before all, Death—real Death—would thrust up his hideous front. Or, eternal Misery would clank his chains perpetually before the inhabitants of heaven; and the deadening discord of his sighs would make the angels weep, and drive all music, all joy, all heaven from this beautiful universe!

But, no! Away with these dismal fables of Oriental religion. Bring forward the gospel of Nature; let us live joyously in the Creator's mansion, and read the great volume before us.

What we shall be doth not yet appear! We are all animal, all human, all angel, by turns; *because every thing meets and centers in man.*

No man can say: "I am holier than thou"—no man can say "I am more beloved of God than thou"—for everyone is, in his own way and state, filling some proper niche in the great scale of being. If man be misdirected and uncontrollable in his present social state, and the author of many wrongs, then we must set ourselves to the work of social improvement, and convert the world to Nature's laws. But if thou art bowed down in sorrow, and troubles surround thee,

still rejoice—still live on; take no poison—for thou art immortal!

Death is but a door leading to another room "in the house not made with hands." It is the important transition, good for man only, when he has lived out the full term of life allotted to the natural body. In view of *what we shall hereafter be*, let us rejoice exceedingly with the songs of praise in our mouths; let us attune our lives to the key-note of our spiritual convictions.

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